# THE METHOD OF CHEMICAL PHILOSOPHIE AND Physick.

*BEING*

A brief INTRODUCTION to the *one*,

*AND*

A true DISCOVERY of the *other*.

*Namely, of* { Their Qualities, Causes, *Diseases,* { Symptoms, *And* Certain Cures.

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*The like never before extant in English.*

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*LONDON*,
Printed by *F. G.* for *Nath: Brook*, at the Angel in Cornhill. 1664.

BIBLIOTHECA · BODLEIANA

# The Preface.

*Although I might have retained to my proper uſe this excellent Tractate; yet, conſidering that* Veritatem celare, eſt Aurum ſepelire, *and convinc'd with charity and commiſeration of ſo many diſeaſed, left as deſperate; and with deſire of directing thoſe that ſeek the ſplendor of powerful Phyſick; I could no longer withhold it from publick view; not doubting its kind reception from all that prefer native truth, before fucated errour (which needs ſo many volumes to cloak its deformities;) but confident of their acknowledgment that herein I have rightly improved my Talent, as indeed I have endeavoured, for the good, not ſo much of my ſelf, as of many; divulging, not only the kernel of Phyſical Philoſophy, and a Treaſure for health, but even many Chemical* Arcanaes *alſo openly demonſtrated, and friendly tendred; to all which to add their due praiſe, would too much ſwell a Preface, and too little ſatisfie the Reader, when*

*when the work it ſelf doth ſo briefly, ſo apertly, ſo compleatly demonſtrate it, that to ſpeak it here, were but to hold a Candle to the Sun, or to hand thee a Torch in the cleareſt Noon day.*

*Farewell therefore, and with me implore the donor of every good gift, to give thee underſtanding of the truth, to the glory of his great name, and the utility of thy infirm neighbour.*

Amara licèt VERITAS
Non amareſcit CHARITAS.

φιλάγαθος.

An

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The humorous Lieutenant.
Beggars Bush.
Loves Mistris.
The scornful Lady.
Imperiale.

FINIS.

# *An Introduction to Chemick Philoſophy and Phyſick.*

HOw hard and high a point it is to handle (what ſhall I ſay? to unfold and ſhew naked to the ſight) the Living and Vital Philoſophy, it is hence manifeſt, that (as far as I know) it hath not by any man been undertaken. The ancient Philoſophers and wiſe Old-men have involved and enwrapped the myſteries of Secrets and Vital Philoſophy in ſhadowed Sentences; and they delivered it over upon the ſame condition that they received it: as we may ſee in the Epiſtle of *Plato* which he writ to *Dionyſius*, in which we read it thus written; *You ſay that Nature is not ſufficiently demonſtrated and explained unto you, which is the chief thing; therefore it is to be entreated upon, but yet by anigms and obſcure ſentences; ſo that if any ſhall happen to the table by Sea or Land, which ſhall read theſe but not underſtand them, what ſhall they do but reſt amazed the five years ſilence of* Pythagoras? What did *Sphinx* among the Egyptians but contend that Ænigms and Myſteries were to be taught and promulged in a myſtical ſenſe? Concerning the more profound Philoſophers and Phyſicians, which have uſed a more divine original

of their Art; as also Physicians, which have used a better proceeding in their Cures; they also have handled the Principles and Grounds of the Art, and left Commentaries full of riddles and obscurities.

Thus from the forenamed Philosophers and others it is evident, that the way of approching unto the provinces of Vital Philosophy hath not been manifest. For the Instructors and Masters gave precepts of Philosophy unto their Scholars, which were obliged unto them by their faith and perpetual gratitude, and such as were sworn unto them; which precepts are as yet to be illustrated and expounded with much diligence. Furthermore, the Scholars gave their oaths that they would imitate the steps of the precepts of their fathers, and that they would not prophane nor deflower the virginity of Nature by temerity or rashness, which hath been kept from the beginning of the world.

For the excellency and utility of this Philosophy, it is so great that none can open and unlock the doors of Nature which are shut and lockt, much less can he enter into the inmost closets of Nature, which knoweth not and throughly seeth the nature of this undefiled Virgin. What can Philosophers perform, or what can Physicians, or what can Chemists, unless they kiss this Virgin with a sweet kiss?

This Virgin might have come forth into the conspect of her Lover more trim and deckt, but she (like unto a chaste Virgin which abhorreth frizling and painting) had rather offer her self untrimmed at the first, by so diligent negligence, hoping that though she were seen bare and naked, yet she might provoke wonderful love.

PART

# PART I.

## CHAP. I.

### *The assigned Star of the Ancients.*

IN that I am about to unfold and explain the sacred and ancient Philosophy, which is collected forth of the Philosophy of the Academicks and Peripateticks, I have thought it meet to set before your eyes the Opinions of the ancient Philosophers concerning the nature of things, and that in brief to repeat that whereby it may appear how far Vital Philosophy hath excelled and surpassed the rude and corpulent Philosophy. Which things being understood and throughly viewed, it will be convenient to descend to the fountains of things. All the precepts of ancient Philosophers which concerned the knowledge of Natural things, have been hidden and concealed of them under feigned and dark shadows and fables: for all those things which divine *Plato*, and after him *Aristotle*, have writ concerning the World and nature of things; as also whatsoever *Empedocles* or *Parmenides*, or *Pythagoras* have brought into the light, all those precepts have been the precepts of those which writ ancient fables; from whose precepts every one hath so much profited, as he could attain unto by the faculty of his Wit.

Their precepts did signifie that the World was created of God, and that it consists of one universal and common matter. Wherefore they held there was but one World, and not many; and that Time was caused from the motion of the Heaven; and that the Heavens, while they were moved, did effect a musical harmony by reason of the magnitude of their bodies; and that the eternal Matter of the Heaven existed, and that the Elements

were obnoxious to corruption and transmutations, according to their parts. Whenas yet the whole substance is so created of him, that it might be eternal. All these are conserved from corruption by the Soul of the World or Divine power.

They also did express by fables that the Earth was unmoveable, and that all other things were moved with perpetual motions, and that the parts of the Elements mutually amongst themselves were generated and corrupted by the heat and cold of the Heaven, and that there were made more frequent mutations of all these about the Earth. They also did lay open by fables the generation of Hail, Rain and Thunder, and other Meteors, which are caused by the Sun from Vapours elevated upwards. And also they expressed how Living creatures and Plants were generated by the commixtion and corruption of the Elements; of all which the Sun is the efficient cause by his moderate heat. Again, they affirmed that all the living bodies should die which were composed of many principles or beginnings, because every compounded body is at length to be resolved into his principles.

Now at length we come to explain the nature of Plants and Fruits.

They in their fables declared that the seasons of Time were profitable to them when the Fruits and Plants are fit to gather strength and yield fruit.

Lastly, the generation of all things, whether it be by corruption of life, or conjunction of Male and Female, it is governed and holpen by the temperature of the Heaven, both in procreating and conserving, or bringing them up: for from that temperature there arises an appetite and desire of procreating.

Again, they have entreated of the Changes and Virtues of the Moon whose humour is expedient in the Full

Moon

Moon to thoſe that bring forth, and for the increaſe of Plants, and the conſervation of living things which are bred. And they ſaid that the principal author of this power was the Sun; which therefore the Phyſicians thought to be a skilful governour of Health and Diſeaſes: for ſeeing the mediocrity and temperature, and the grievouſneſs and magnitude of the Heat is cauſed by it, this power is not undeſervedly attributed to the Sun. They judged the Sun to be the miniſtrant cauſe of God, by which all things are made and generated; ſeeing that he by this mixeth the Elements, from whoſe commixtions all things are generated.

This was their Philoſophy, which is no other viſe explained than in the ſenſe of Fables.

## CHAP. II.

### *Of the Philoſophy of* Hermes *and* Hippocrates.

TRue Philoſophy is the breathing of God, and a Divine Illuſtration which is placed in the power and reaſon of no man, but wholly depends on the good bleſſing of God. Whereupon no man ought to wonder or admire that there be ſo few, ſcarce one of a thouſand, which attains it, ſeeing it is the gift of God, yea, and that a perfect gift deſcending from the Father of lights, wiſdom and truth. Aſſuredly that the decree of God may ſtand firm and unviolated, God hath not imparted this Philoſophy to any man without labour, watchings, ſtudy: for God ſtill works mediately and by hands, at all times unto all Nations. Furthermore, we muſt ſtudy and learn in Gods ſchool very diligently.

*Plato* being allured by the wonderful ſtudy, ſweetneſs and deſire of Philoſophy, went into *Egypt*, that he might throughly learn Philoſophy of the Prieſts, & that he might attain the true and ſound knowledge thereof. After this

he coming into *Brachmana*, and there he saw *Jarcha* the chief of the Philosophers of *India*, sitting in a golden seat, and he heard him reason concerning the motion of the Heaven and the Stars, and the nature of sublunary things. Not to trouble you with many; the true Monarch of true Philosophy and Physick, namely *Paracelsus*, remained captive with the *Egyptians* certain years, that he might be instructed by them, from whom he received so many excellent Medicines.

Seeing there is but one onely true Philosophy, and the unity thereof is from the unity of the subject; therefore it is meet that one subject of the whole Philosophy should be determined.

The Subject of Philosophy.

The subject is the inward and essential form of every thing existing in the superiour and inferiour Globe, whose essence and properties constitute whole Philosophy, namely *Astronomy*, *Physicks*, and *Alchymy*.

The Astronomers and Magicians have called it *The invisible Sun*. Philosophers and Physicians called it *The First Matter*. Physick-chemists called it *The simple Radix or Root of Minerals*, as most learned *Geberus* witnesseth in the third book *Rei Metallicæ*. I am sure that many now-adays do love and esteem this sound Philosophy; I am also sure that many do reject and despise it as vain and unprofitable: but we must exclaim with *Fabius*, *O happy concealed Sciences and good Arts, if that onely Masters and skilful Artists judge well of you!* Those which profess this Philosophy (if it please God) are to be marked with the marks of Deceit, Sottishness and Infamy by the excellent Philosophers. If that it can be no otherwise, then we must tolerate it; for the envy of others should not fright and terrifie us from our province: For truly to be derided of those wicked ones, which are ignorant of the mysteries of God, and the secrets of Nature, it is nothing else than to be praised;

praised; but on the contrary, to please such is to be dispraised.

## CHAP. III.
### *Of the Essential Form.*

*Virgil* writ well in the first book of his *Georgicks*, *The man is happy which can attain to the knowledge of the Causes of things*; for this knowledge is the most difficult of all, and cannot be attained but by long use; for it is very difficult and remote from our Senses, and wholly ariseth from the inspect and knowledge of Nature and Essence. But because that all Knowledge proceeds from the Causes, and then we are said to know a thing whenas we know it from the fountain of Causes, as *Aristotle* writes perspicuously in the 2. chap. *Analyticor. posterior.* where he defines that to Know absolutely is to Know by the Causes, by which every thing hath being. None can open and enter in at the gates of *Minerva* the Goddess of Wisdom, much less can he approch unto her queenly throne, and attain the glorious and delectable aspect of this Queen, which is not instructed with accurate and exquisite knowledge of these Causes. No man shall be able to steal away the golden Apples of the three daughters of *Atlas* in the Garden of *Tantalus*, whiles the Dragon watches, but when he sleepeth. Wherefore seeing the knowledge of the Causes is so necessary in the first place, the universal internal principle or Beginning offers the consideration of it unto us; whose contemplation being neglected and not throughly seen into, many and great Philosophers have cast themselves headlong into divers labyrinths of Sophisms; but assuredly he which will bestow his study in Philosophy, must aim at the real Being, as one which saileth and aimeth at the pole-star; and he must never suffer it to

paſs out of his mind; which we deſcribe thus:

The Interiour and Eſſential Form is a Vital Principle or Beginning, containing in it all the Cauſes of the proper kind, by which it frameth the Body for it ſelf; and it doth (as it were) forth of her boſom draw forth Colours, Taſtes, Qualities, Magnitude, Figures, and other ſignatures which are convenient and agreeable for their functions and purpoſes. This is the Sphere of the *Pythagoreans* diffuſed equally through all the parts of the World and the Elements, which is infinite and whole within the body, and whole without; whoſe Centre is every where, and Circumference no where; which if we ſhall weigh more profoundly in our judgments, the images of heavenly knowledge will more nighly be beholden, and the works of God in theſe ſhadows, and his majeſty in theſe images, (that is, in the Vital principle) will be acknowledged. This is the ſweet and noble Intelligence which is to be converted to the aſpect of the Divine Sun.

## CHAP. IV.

### *Of the Firſt Matter. Whether the Firſt Matter be the ſame with the Eſſential Form.*

THe *Peripateticks* call the Firſt Matter the Subject from which every natural body is generated by it ſelf, and not by accident, and into which at laſt it is reſolved. So they explain the firſt Subject, though all mix'd bodies ariſe from the Elements, notwithſtanding all theſe Elements have ſomething preexiſtent, namely the Firſt Matter, for which and by which they are obnoxious to manifold tranſmutations. And whenas the Form of the body vaniſheth away, and is corrupted, notwithſtanding the Eſſence of it remaineth the ſame, forthwith receiving another form. Furthermore, they call

call the Firſt Matter the firſt ſubject of Generation; therefore they conclude that things muſt return and be reſolved at the laſt into the ſame matter. But this is not to be underſtood that they muſt be reſolved immediately into it, but that every Corruption muſt neceſſarily at length be terminated in the Firſt Matter. How ſtrange theſe be from the Firſt Matter of the Philoſophers, it ſhall be manifeſt if that we recall the things forenamed unto our due conſideration.

The *Peripateticks* have ſignified nothing elſe by theſe Arguments than a rude principle and vile maſs, from which the Elements were created; which the Greeks call ὕλην καὶ χάος, concerning which *Ovid* writes in the firſt book of *Metamorphoſis*, they made it the common receptacle, place and matrix of all Forms; becauſe nothing can receive Forms unto it, unleſs it be a corporeal ſubſtance. In like manner they affirmed that the deſtruction or corruption of one Form was the cauſe of generation of another Form in the matter by the virtue of Privation. But our Firſt Matter doth bring forms to all natural things, and it ſuſtains them, not materially, but effectively and formally. There doth not any deſtruction or corruption happen unto our Firſt Matter, neither is it altered either by neceſſity or nature, ſeeing it is indiviſible, as *Hippocrates* witneſſeth. From hence it appeareth that they left the true Firſt Matter of the Philoſophers unſearcht and untoucht, which the Creator infuſed into that firſt Maſs, (by his incomprehenſible wiſdom and wonderful Decree) by the power of the Word and his Spirit which moved upon the waters; ſeeing that this Matter is not ſubject unto the judgment of ſenſe and common notions of the mind, it is inviſible and naked, and doth not enter into the company of mortal men; but it hath veſtures (the principles of Bodies and the Elements) by which it keeps it ſelf from the

ſight

ſight of impious and ſottiſh men. Theſe veſtures of the Elements have bewitched the eyes of *Ariſtotle* and *Galen*, and many other Philoſophers; for they ſuppoſed that they apprehended the interiour and eſſential form of the Creature, and as it were held the kernel in their hands, whenas they attained but unto the barks, husks, and foul nature of the ſuperficial Elements.

Nevertheleſs inviſible things may be made viſible, whenas their veſtures be put off, and hid things may be made manifeſt. This Matter is naked *Diana* without any veſture, which doth not eaſily ſhew it ſelf, or put off the garments with which it is covered of God, unleſs they be put off by the ſubtile and skilful art of Separations. That Firſt true Matter of the Philoſophers, though inviſible and ſpiritual, yet it abides and remains with us, and it is very often preſented to the ſenſe of the Wiſe by the help and benefit of the bonds and nigh bodies (that is, the beginnings) from which it cannot be ſeparated, but by theſe and in theſe it exerciſes the operations. But the veſtures may be put off; theſe principles (that is, the Elements) may be ſeparated from their beginnings. Divine *Plato* purſued this Firſt Matter by a certain excellent motion of the mind, and he entitled it by the name of an *Idea* in his *Timeus*, where we read it thus written; *It is meet that we confeſs that this Matter is ſpiritual, which is the ſame ſtill without beginning*: that is, which is compounded of no preexiſtent matter; and it is without corruption, that is, which is reſolved into no other matter, which receives nothing from others, neither doth it proceed to another, which cannot be perceived by Sight or any other ſenſe, though Underſtanding doth apprehend it as it were by accident. There is another Matter of the ſame name, and like unto it, but yet it may be perceived by ſenſe; and it is generated, and it is ever in motion; as alſo it is in place: where-

whereupon afterwards it doth as it were vaniſh. This is comprehenſible by opinion and ſenſe. In like manner *Plato* did affirm univerſal *Idea* or Notions, and an univerſal beginning, from which new forms might be produced, though the forms of all do periſh.

But here ſome may object, wherefore we do attribute the force of an efficient and a formal cauſe to the ſame thing; for whatſoever hath the force of an efficient cauſe, hath not the force of a formal as an immanent effect. We anſwer, that though the notion of an efficient cauſe be attributed to the Firſt Matter as an interiour form, yet ſometimes the form receiveth the notion of an efficient cauſe, as *Ariſtotle* witneſſeth *Acroaſi Phyſica*, where he ſaith, that the form is the efficient cauſe of the natural operations and actions. But if ſome ſhall as yet gain-ſay and urge the argument more, we will anſwer to this, that we place the cauſes in the Firſt Matter, and not the Firſt Matter in the cauſes. It is more meet to apply the names to the things, than the things to the names. Even as mechanical Artiſts have certain material Rules which they do not uſe but altogether ſtraight, but ſometimes they uſe thoſe which are ſomewhat crookt, by reaſon of the matter of which they are about to frame material workmanſhip, often they are conſtrained to uſe a Rule ſomewhat crookt; of which figure was the Rule of *Lesbia* which *Ariſtotle* relates in the 10. chap. of his *Ethicks*, which Rule was made of Lead, that it might be bended according to the figure or ſhape of the ſtones. So that ſtill it is not convenient to accommodate the Matter to the Rule, but ſometimes the Rule to the Matter, as *Zabarella* affirms. After the ſame manner we muſt make a treatiſe of the Matter in a more ſound Philoſophy, by reaſon of the ſingularity, preeminence, and majeſty of the ſame; that it may appear clearly (as it were at mid-day) we will examine what

what difference is betwixt the First Matter of the Philosophers and the *Peripateticks*.

The *Peripateticks* affirm that the First Matter was formless, and had an aptitude to receive any form of a natural body.

But the more secret Philosophers, which have peirced into the inmost closet of Nature, they confess that the First Matter contains all forms in it, and that all forms of all natural bodies are deduced forth of the bosom of it as forth of a rich store-house; and that it communicates life to all lifeless things, and actions, and faculties. Therefore seeing the case stands thus, it is not pertinent to the First Matter to receive forms, which needs none, for it possesseth the actions; but rather it belongs to the Elements, which are in the place of the Second matter. This the Philosophers call the Secundary Cause, because it is requisite for the form; as for the end they call it the Cause, *sine qua non*, because without it nothing can be made. The Philosophers call it a being in power, in the doctrine of the causes or principles; because that afterwards it is diduced and brought to perfection and act by the agent. But our First Matter and interiour form doth inform, perfect and determine this matter or secundary cause; whereupon it is called the Informing Act, and Perfection. This form doth constitute and determine the Second Matter in a certain proper degree of being, so that it gives unto it essence and actual existence. From hence it is called the Constitutive and Specifical Essence, for it separates and distinguishes one thing from another primarily and essentially; hereupon it is called the Difference. But that I may contract the sails, for I will dispatch in few words. The *Peripateticks* call the First Matter a mere passive principle or beginning, and they annex a reason, because it suffereth and subjecteth it self to be prepared and informed, no other-

otherwiſe than if Wax ſhould be informed and figured, ſometime with the ſhape of a Dog, ſometime of a Lion. Which deſcription agreeth to the ſimple, common and abſolute Elements, and not unto the Firſt Matter of the Philoſophers, ſeeing that our Firſt Matter reſpecteth the Compound actively, and not paſſively.

Therefore the reaſons being collected and alleged, we affirm that the Firſt Matter of the Philoſophers is the interiour form, the beginning of life, the fountain of motion and actions, the author of fruitfulneſs, the governour of generations, tranſplantations, and of all natural actions, by whoſe means and benefit the repugnant and contrary Elements are united by the concordant law of Mixtion. Again, the ſaid Elements being corrupted and deſtroyed at the finiſhed times, nevertheleſs there remaineth in this Matter the beginning of life, the root and form of the thing, in ſuch power that it excelleth the common qualities of the Elements.

The Elements are veſtiments of the Principles, the Principles are the veſtiments of the Firſt Matter or Form.

## CHAP. V.

### *Of the Native or In-bred Heat.*

THoſe which are little converſant in Philoſophy, and cannot as yet apprehend the unaccuſtomed manner of ſpeaking of the Philoſophers, they altogether contend about the Name; if that the name of the thing be ſuppreſſed, forthwith they ſuppoſe that the thing it ſelf is quite overthrown. For the removing of this opinion, all thoſe are to be inferred which make ſomething for the perſpicuity and facility of the excellent and noble thing. Amongſt the reſt firſt of all In-bred and Native Heat offers it ſelf unto our conſideration, as alſo Spirits, and firſt-begot Humidity, and Nature, which are of a more lofty conſideration. It is a conſtant and ratified ſentence amongſt the Philoſophers, *that all li-*

*ving*

*ving things live because of the heat included in it:* and by the benefit of it they attract aliment and do perfect it, and therewith are nourished and augmented, and do procreate their like. Furthermore, living creatures by the benefit of this heat are affected with sense and motion; and by how much these works or creatures are more perfect, by so much they have a more abundant force and substance of this heat. The living bodies of this inferiour Globe are divided into three orders, Animals, Vegetables, and Minerals; though many have denied life to be in any Mineral, notwithstanding they have shewn manifest signs of life unto those which have more diligently searched their work-houses or mines. Wherefore *Aristotle* hath truly delivered that life is contained by heat, and that neither Animals nor Plants could live without heat. Again, he defining Death he opposed not cold as a contrary to heat, but extinction, which is a privation of heat. To which also *Hippocrates* ascribeth all the actions of the whole Animals: he also affirmed that all and most diverse faculties are absolved and perfected by the benefit of this heat at fit seasons and places.

Philosophers searching the nature of this heat, they have fallen into strange errours in that they did not distinguish the ethereal and celestial heat from the elementary heat which is in all things, rising from the mixtion and temperature of the Elements; but this is fruitless and void, or a companion or adjunct-embassadour of the thing compound. But the natural or vital heat is altogether alienated from the conditions of the Elements; whereupon they called it Celestial and altogether Divine. Again, any man may easily distinguish and discern the vital heat from the elementary heat in Plants and cold animals, as in the Poppy, the Lettuce, the Mandrake, and the Serpent, which being exceeding cold

cold in their temperature, it is certain that they do not live by this, but by ſole vital ſpirits and heat. Again, they brought it into controverſie whether heat, which is the worker of life, be a ſubſtance or an accident. Laſtly, after much contention of words they concluded it to be an accident, but yet altogether celeſtial and divine, as the light or the heat of the Sun is, and every other virtue or power conveyed from the Heavens unto the prepared body. They alſo affirm, that that nature or form which conſiſts in the matter, by the mediation of the ſpirits or heat to be altogether one ſubſtance, and that wholly celeſtial and divine, not participating at all of the Elements. The later is beaten upon and vulgar amongſt the more ſecret Philoſophers, but they have not received the firſt. But becauſe Philoſophers do intreat of vital heat, they do not conſider it as an accident, but they comprehend together the in-bred ſpirits and the radical matter; that is, the native humidity in which the heat is ſeated, under the name and appellation of heat; for truly every thing may be found forth by it ſelf.

The cauſe of this errour is becauſe they have not known the original of forms; which thing we wil demonſtrate and explain more amply and copiouſly in the Chapter *Of the original and differences of Forms.* The more profound Philoſophers have called this Vital Heat the Internal Sun, the Internal Element, and the Mineral Sun, in which all the grounds of Nature are contained. *Arnoldus de Villa nova*, in his book of Conſerving youth and deferring old age, the thitd chap. he confirmeth it in expreſs words, ſaying, *That which hath not an equal, is the Mineral Sun.* And wiſe men have compared the prepared body to the natural heat and ſound youth; for which ſimilitude the wiſe men have uſed to call this heat by the name of an Animal; for vital Sulphur and

The divers names of Vital Heat.

ra-

radical humidity is the ſtore-houſe of all Nature, for by the onely power of it all the cures of all diſeaſes may be accompliſhed. *Galen* being adduced by the notable and wonderful power of the actions, in the ſecond book of his Art unto *Glauco*, he calleth the native Heat the Subſtance of the faculties and vertues; which thing he doubted much in another place concerning the ſubſtance of Nature and the Soul. *Ariſtotle*, in the ſecond book of the Generations of Animals, the third chap. aſcribeth all the faculties of all natural things to this vital heat in theſe words, *There is ſomethiag in the ſenſe of all things which cauſes the ſeed to be fruitful*; namely that which is called vital heat; not fire, for it is not any ſuch faculty, but the ſpirit which is contained in the ſeed or foamy body, and the nature which is in that ſpirit in proportion is correſpondent to the element of Stars. *Plato*, which came nigher to the ſhut gates of Nature, called this heat or ſpirit the Defence of the form; which heat is incident in Animals and Plants from the original. He alſo writes, that from this univerſal ſpirit of the World, which alone conſociates and conjoyns the ſoul to the World, and contains the virtues, that it was thereby cauſed and conſerved; for it comprehends the ſeminal reaſons and hidden proprieties of all Procreants; it filleth all, and it is diffuſed through all, and it is propagated into all Animals, Plants and Metalls; and theſe as it were of the green wind of Sulphur.

The Seed of every thing, and the power of Procreating.

Concerning the native or firſt-begot Humidity, there is requi ed an accurate diſtinction of the Humours in every natural body, for the attaining of the true knowledge thereof; ſeeing that there is one humour Elementary, another Alimentary, another Native or firſt-begot; and that there is much difference of them. For the Elementary and Alimentary humidity do differ much from the Native and firſt begot humidity in the ſubſtance,

First-begot Humidity.

eſſence

eſſence and nature. The Elementary humidity is a wateriſh humour, by which (as it were with glew) the diſſentient and repugnant Earthly parts of the body do cohere and are united; and this is common to all things which are generated by the commixtion of the concreated Elements.

The Alimentary is that which is attracted ſpiritually of the mechanical Spirits exiſting in the parts of the body, and is exhibited or communicated to the body for nouriſhment or aliment; which humidity all Individual things, namely Vegetables and Minerals, both greater and leſs, which lie occult in the Centre of the earth, attract, untill they come to the predeſtinated limit or tearm of their continuance. Afterwards the Planet ceaſeth and forſaketh the compound, as the Philoſophers affirm; in theſe the Spirit ought neither to ſerve for ſence or motion.

The ſpirits are ſo called for difference or diſtinction from vapours or miſts, which are called ſpirits.

Every nutrition or nouriſhment is ſpiritual, or it is made by the ſpirits.

The Native or Inbred moiſture (which is alſo called the Vital moiſture) is called of the Philoſophers the quinteſſence which may be extracted from all living roots. There inhereth a matter repreſenting Oil, which is the ſubject of Heat and Spirits; it is alſo indiſſolvable, from which natural ſpirits and vital heat floweth as forth of a ſeminary, and perfuſeth the whole living body, from which alſo the ſtrength and firmneſs of the parts ariſe.

From hence is the dewiſh moiſtening of the Microcoſm.

This fat humour which is very like Oil, is not fat with which we ſee many parts of the body covered; but it is other fat very much different and aery, which flyeth the ſight of the eye, nevertheleſs it may be diſtinguiſhed by art and induſtry; and this is the Original both of ſpirits, and inbred and Native heat. It is alſo the firſt ſubſtance, which they call the Firſt-begotten moiſture, for it is the firſt, and common to all living things in which the ſpirit perfuſed with heat primarily and by it ſelf conſiſts, ſo that neither of them can endure long without the help

Of the Microcoſm.

and vertue of this humour: for there is such an agreeable conspiring harmony and continual affinity amongst them; so that they work mutually, neither can any of them effect any thing being destitute and deprived of the help of the rest.

The Radical matter is as it were the Original and nourishment of the Heat, for the heat is sustained by the benefit of it. This Heat is as the principal efficient cause, the Humidity is subjected to the heat in the place of the matter, and suffereth more, from which we may at the first behold as it were in a glass, that the Native heat is the Radical moisture perfused every where with inbred spirits and heat.

And this is the whole substance of the sounder *Galenists* (as they call them) of the which we have sufficiently spoke. Now it followeth that we handle of Nature.

## CHAP. VI.
### *Of Nature.*

*Plutarch* a grave and learned man saith, that the knowledge of truth is so amiable and delectable, that our very being and act of living was given unto us for the knowledge of the truth. Seeing therefore that it is elsewhere firm and stable, but especially in Philosophy it is judged to be ratified, firm, constant and stable; therefore (I say) it is to be weighed more deeply in our judgments, lest that we be thought only to follow the shadow of Nature, the image of light being left behind our backs: and also lest that the inquisition of truth being posthibited, we do fall into errours which cannot be avoided, and so make our selves unworthy of our life and office. Certainly if we consider *Aristotles* Philosophy, and the difference of the Nature of things, and examine

examine this well in a Philosophical ballance, *Aristotelians* will seem unto us to be like Children which hold nuts in their hands, but yet they are ever busie about the shells, and never taste the kernel. First, we will bring the definition of Nature into light, that it may throughly be understood of us.

Nature is the beginning of motion and of rest, in that thing in which it is primarily and by it self, and not by accident.

*Aristotle* in the second Book of Physical ausultations, *cap.*1.

What doth he mean by this definition of Nature? for it makes nothing for the knowledge of the very substance of Nature. For though thou say unto me that Nature is the beginning of motion, or that which moveth all things: nevertheless it remaineth as yet unexplained and defined what the substance of Nature, and what the essence of the Movent is, from whence all actions proceed which are comprehended under Motion. But these are the subtilties of the Peripateticks, by which they bring counterfeits unto others: but let us let them pass lest we be thought to contend with shades and ghosts; and let us convert our speech to those which have searched forth the very essence of Nature, and have contemplated the very truth thereof, and have as it were handled it in their hands, and seen it with their eyes; with whom we profess that the substance and essence of Nature is Native and Inbred heat, which before we have described. It hath conformed and augmented Animals, Vegetables and Minerals from the beginning, and as it were nourish the cause of all natural effects. Therefore Nature, as likewise inbred heat comprehends three things, namely Radical moisture, Spirits, and Heat. All these are generated of one seed, and at one generation. This is that Nature in which the seminary causes of things are secretly contained. In which the Philosophy of the *Platonicks* triumphs.

*Josephus Michaelis* in his Chemical apolygy. *p.*21.

The Nature of every thing is nothing but the Commandement of God, by which all things are that they are, and do that they are commanded to do.

At his beck the Elements observe the prescribed Law, and the Heaven and Earth do obey.

The substance and essence of Nature is inbred heat.

*Ariſtotle* and *Galen* and their Sectators which writ the precepts of Natural Philoſophy, doubted not that there was a certain Nature with us, and that well known, and that which all conclude to be the vulgar principle of Philoſophy, which neither ought nor can be demonſtrated, which only we comprehend in mind and underſtanding. *Galen* brings *Hippocrates* to confirm this in the ninth Book of the Opinions of *Hippocrates* and *Plato*. *Hippocrates* durſt not affirm what the ſubſtance of Nature is in the conforming and governing of us, and that it was the workman and cauſe of us. But *Galen* durſt in his Book of Diet, where he ſaith, that Fire can move all things generally, and that Water can nouriſh all things, and that theſe two things are ſufficient for all things and for themſelves; but neither of them ſeparately is ſufficient for it ſelf or others; in which words he manifeſtly declares the eſſence of Nature and the ſubſtance thereof; in that he ſignified Nature by the name of Fire, which moveth all things univerſally; He calleth the eſſence and ſubſtance of Nature Water, which nouriſheth all things wholly: for it is received from the more profound Philoſophers, that all natural bodies are nouriſhed by this natural Balſam, though not pure but mixed with diverſe impurities; ſo all nutriments are ſpiritual and humid after the ſimilitude of ſeeds, which in the beginnings of generations muſt be ſpiritual and humid. But he expreſſeth his mind more plainly by much in theſe words, Theſe two are ſufficient both for all others and for themſelves, but ſeparately they are neither ſufficient for themſelves or others. What meaneth he almoſt by this divine Oracle? but that theſe two Fire and Water, that is, Nature and Eſſence to conſtitute all natural things, from which they have their name. But ſeparately they are neither ſufficient for themſelves nor others; that is, neither Fire without Water, nor

*Hippocrates* underſtands by the name of Fire, Nature it ſelf.

Water

Water without Fire, or otherwiſe neither Nature without Eſſence, nor Eſſence or ſubſtance without Nature can ſubſiſt. And this is that which the Philoſophers call the hot and humid temperament of all things; Namely, to continue in their ſtate, though (perchance) that one thing amongſt the reſt do prolong the life for many years: So that many have ſuppoſed that it was not able to continue or conſiſt, ſeeing that continually without intermiſſion of time, the humour is conſumed by the force of the Heat; ſo that in a ſhort time the Heat remaineth ſingle in the place of the hot and moiſt temperament, and at laſt it is brought to a hot and dry temperament; Again, the humour being conſumed and waſted, and the Heat being deſtitute of aliment, by little and little it fadeth away, and drineſs altogether ſucceeds; and alſo the heat being diſ-jected and caſt forth of it, and diffuſed abroad very mueh, it begins to decay and corupt; and ſo the dry and cold matter is left which is held to be the laſt of all. For the vital ſpirits whoſe force is fiery, do conſume nutriments and aliments hourly; ſo that there is need of continual reſtitution, mixtion and compoſition; therefore it is moſt truly ſaid of *Hippocrates*, I find (ſaith he) that we are nouriſhed from thoſe things of which we conſiſt, and that by them generation and nutrition is continued. From hence Aliment is named of *Paracelſus* ſeed, becauſe in all aliments there is the Balſam of the animal. Whether doth *Gaeln* make *Hippocrates* the chief in his folly or no? Let us (I pray you) pardon *Galen*, for he is ignorant of the Spagirical art, and hath never attained unto the ſecrets of *Hippocrates*, whereby it is come to paſs that he hath left the Eſſence of Nature untouched and uncomprehended. As likewiſe he was ignorant of the forms of things, and therefore he could not obtain the forms of things from their bodies.

For the confirmation of this, namely, that *Hippocrates* underſtood by the name of Fire Nature it ſelf, we may bring the teſtimonies of other Philoſophers, leſt that we be thought to depend on the authority and judgment of one man alone; though that the teſtimony of *Hippocrates*, being an excellent Philoſopher, might abundantly ſuffice us. *Paracelſus* alſo in his book writ of the Generation of Natural things, ſo alſo in his book *de Electro*, he calleth the Soul or Nature by the name of Fire; with whom *Fernelius Alamus* conſents in his Sayings which he hath conſecrated to poſterity, he calleth Nature by the name of Fire, of Wiſdom. *Alexander a Suchten* calleth Nature by the name of Living Fire. *Raimundus Lullius* calleth Nature the Living Fire of Nature; ſo alſo he calleth Living Fire by the name of Nature. *Geber* the Prince of Philoſophers calls this Fire of Nature the Incombuſtible Sulphur. *Paracelſus* in his firſt book of the Secrets of Creation calleth this Fire by the name of Middle Nature; and forthwith in the ſame place he annexeth ſome few things, and calls it the Nature of Viridity or Greenneſs; for this is the bleſſed and happy Greenneſs which makes all things bud. This is the Green Lion of the Phyſicochemiſts, to the which *Paracelſus* aſcribes all the cures of all diſeaſes in his book *de tinctura phyſicorum*. The ancient Author in the *Apocalyps* of the Spirit of the ſecret world, amongſt the reſt he affirmeth this celeſtial ſpirit (the Heaven) to exiſt in a wateriſh body more than perfect and clarified: he affirmeth this to be the inferiour Heaven, whoſe ſparkle is the Alcool of wine, which is ſpirit, water, and fire. This is that which is ſo much commended of *Paracelſus* in his writings; as alſo of other great Philoſophers of notable wits affirming thus, The Fire and *Azoth* are ſufficient for thee; which are the great myſteries of Nature, as *Paracelſus* ſpeaks in his *Archidoxes*.

In

In this place I have communicated and opened the gates of Nature by theſe which are ſaid very benignly; I might alſo bring more without envy, but that it is a caution in the laws of Philoſophy, That there be ſome tedious things left for the Scholars. Concerning the cited place of *Hippocrates*, *Hippocrates* explains himſelf in his firſt book *de diæta*, which may fully certifie what he meaneth by the name of Fire; for (ſaith he) either Fire hath diſtinguiſhed (in the generation of Man) three circuits diverſe in faculties, yet conſpiring both inwardly and outwardly by a mutual ſociety, which have circuits in the cavities, which are workhouſes of the humours. They relate the power, motion and maturity of the Moon; but thoſe which abſolve the reſolutions outwardly, where the more ſolid members conſiſt, do imitate the properties of the Stars, which do conſiſt in the midſt, that is, in the heart; they contain the nature of moſt forcible fire, which is preſent without and within through all the parts, and hath dominion over them all; and it in ſecret ſilence is not perceived by ſight nor feeling. In this fire, that is in the Stars, the ſoul of this middle revolution, underſtanding, prudence, augmentation, motion, diminution, tranſmutation, ſleep, watchings, are ſecretly contained. The ſpirits being there mechanical workers, are aſcending ſpiritual bodies, and they are the immediate inſtruments of the actions, and have rooms. In the ſame book he hath deſcribed the faculties and ſciences of this Divine Nature. *Hippocrates* ſaith that Nature is the governour of men; this cauſes the attractions of the elements, the mixtions of the parts, diſpenſations, conſpirations of thoſe which agree, the expulſion of thoſe which diſagree. This is that which expells, which attracts, which gives and receives, and which proportionateth leſs things for leſs places, but greater things for greater places; and this it doth by

That is, in the Bowels which ſerve for nutrition.

altered and well-tempered mixtion. Furthermore, *Orpheus* calls Nature (as it were) a thing adorn'd with the Laws of the Fates: which word *Hippocrates* uſes, for there is a Law or Reaſon grounded in the eſſence of Nature, and it is that eſſence which impells, moves and governs all things; and, becauſe it is in bred, it perfects the decrees more forcibly. Becauſe of the diverſe incomprehenſible gifts of Nature, *Hippocrates* ſaid that Nature was ἀπαίδευτος, that is, taught or inſtructed of none. This is the Light of Nature: this is the Predeſtination of *Paracelſus*, in which he deſervedly glories that he knew it wholly and perfectly.

I ſay, this Nature is the Vegetable ſecret of Nature, the vigour or efficacy of the name, the fruitful vertue of the light, which is of a perfect body, the bright force of Sulphur, the hidden virtue of the Heaven, the moſt pure lamp, the fire of truth which cannot be attained, the enſigns of a living form, the flower of Nature, the houſe of tinCture, and the noble branch.

## CHAP. VII.

### *Of the Soul. What the Soul is, and the ſubſtance of it.*

ALL living bodies, inaſmuch as they live, whether they be contained in the boſom of the Elements, and live obſcurely, or they live manifeſtly, (I ſay, all theſe) are compounded of three parts, namely Soul, Spirit, and Body. The Body and Spirit may in ſome ſort be ſought forth by ſenſe; but the Soul and the eſſence of it, ſeeing it flies ſenſe, is obſcurely and too darkly known; for it is no obvious or eaſie thing to attain thereunto. Wherefore the underſtanding muſt apprehend it from the operations, functions and effects ariſing from thence, conſpicuous and objected unto the ſenſe, even as every occult cauſe is to be enquired and ſought

ſought forth. Theſe are *Ariſtotelical* and *Galenical* opinions taken from the ſame ground. They endeavour to proportionate the anatomy of *Troy* by Geometrical partitions and figures, but in vain. Thus they define the Soul. The Soul is the beginning and cauſe of the functions of a living body. Or the Soul is the perfection of an Organical body. Seeing that every living body is forthwith an Organical body, every thing that giveth it life and cauſes the vital actions, is to be judged to be the Soul, which is the perfection of the whole.

Furthermore, ſeeing that they can no other way know the eſſence, they leaving the obſcurity of eſſence do paſs unto the proper functions of it, which are more manifeſt, and they attain knowledge from the differences of the Soul; ſo they define the Soul to be life as from the proper functions of it; and from the differences of life they make certain kinds of the Soul, and ſo they comprehend in their mind three differences of living things, namely, Natural, Senſitive and Intelligent: becauſe that ſome bodies do live by the benefit of ſole Nature, others have Sence, others are indued with Reaſon and Underſtanding; as if Sence and Reaſon were not aſwell natural, and have their foundations in the very eſſence of Nature; which thing *Hippocrates* expreſſes manifeſtly by a luculent teſtimony in his firſt Book *de diata*.

And theſe differences of living things are not to be aſcribed to their functions, faculties, ſciences, gifts and interior ſignatures, but rather to the Eſſence of the Soul. Here you may ſee the calamity of *Ariſtotle* and *Galen*, which are fallen, and do caſt themſelves headlong into very foul and unfortunate errours by their ſubtilty; for they do attribute that to the faculties and functions of the Soul, which are to be attributed to the very Eſſence. But they may ſay that that which is natural in Plants is a Soul, from which we ſay that Plants are animated

though

though they be not animals; and that Senſitive faculty which governs and directs brute Beaſts is alſo a Soul, which doth not only make them animated, but alſo animals. Laſtly, there is none which will ſay that the Intellective faculty of man is not a Soul. Theſe Souls are ſo ſevered and diſtracted that neither the Intelligent Soul of Man is a Senſitive Soul, nor the Senſitive Soul of a Beaſt is a Natural Soul. So that Man is not Beaſt, nor Beaſt is a Plant, otherwiſe there would be great confuſion of the kinds and natures of things. To whom I anſwer with *Hippocrates*, Of what kind the ſciences and gifts of the natural ſpirits of the Soul, of the hot Fire, are, there are ſuch like ſignatures or ſealings expreſt in the bodies, and the whole ornature or comelineſs of the whole body is contained in the anatomy, that is, in the Soul, for the Soul is the cauſe or beginning of the organical body, for from this the body is cauſed; by the vertue and power of it, the elements and principles are mixed, augmented and changed from ſpiritual into bodies having their figures, magnitude, colours and ſuch paintings (that is) ſignatures agreeable to the Soul, which make much for the abſolving of the pre-ordinated functions and offices. *Hippocrates* doth illuſtrate the unity of the Soul by an excellent teſtimony in his Book *de diæta*, ſaith he, Male and Female may conſiſt together, and each one conſtitute other; and he addeth this reaſon, becauſe the ſame Soul is in all living bodies, but the body of them all do differ. Therefore the Soul is the like as well in a greater as a leſs (that is) in an infant as one come to years; for it is not altered neither by Nature or Neceſſity; but the body is never the ſame either by Nature or Neceſſity. Now it is ſeparated from all, otherwiſe it were commixed. Here he calleth the Soul the Root and the vital beginning, becauſe this thing is common to both Sexes in all kinds of animals, therefore they may conſiſt together.

Again,

Again, the Male and Female are rooted in the ſame root and mutually propagate themſelves; for the Souls which are vital beginnings, and the radical tinctures of things, are ſtable and perpetual, not ſubjected to mixtion; therefore they perſiſt the ſame and altogether like themſelves, whether they be in leſs Individual things (that is) in weaker and unfirmer, or in greater (that is) in more ſtronger and firmer. The natural deſcription of the Soul.

The unity of the Soul being thus demonſtrated, I call the Soul Vitalſpirits, the *Cherioniam* of *Paracelſus*, the Powers of *Hippocrates*, Spiritual and Vital powers, Tinctures, Vital qualities, which being diſperſed through the whole anatomy of the living body, nevertheleſs they are concentred and united in the more principal parts, which communicate true eſſence to the body. The Eſſence of this Soul though it be obſcure and unknown of *Ariſtotle* and *Gallen*, nevertheleſs it is perſpicuous and manifeſt enough to us; for by the induſtry of the workman it is ſubjected to the eye, which we call the Native liquor, the Radical moiſture, the myſtery, the mean of the Soul, the golden vigour of the Soul, the flowr of the Soul, and the efficacy of the ſpirit in the elements, which we call *Jupiter* in heaven, *Juno* in the air, *Neptune* in the water, and in each of the parts of theſe the Ancients have called it by divers names of the Gods.

PART

# PART II.

## CHAP. I.

### *Of the Original of Forms.*

THe moſt have ſuppoſed Heaven to be the Father of all things which are generated upon Earth, and the Earth to be the Mother. They called the Heaven the Father, becauſe the Water falling from thence ſupplies the place of Seed; they call the Earth the Mother, becauſe it receiveth it after the manner of a Mother, and brings forth. For the ſame cauſe we find the Moon called of many after Mankind, becauſe it is affirmed to have the Dominion over the humours, and doth perform a manly work in the adminiſtration thereof. Which thing *Tertullian* and *Cornelius Severus* profeſs, which *Chariſius* cites, the Epithete of *Phœbus* being adduced from the Male kind, he ſaith,

> *Now the fiery Stars did ſhine in the Heaven* (O Phœbus *the ſucceeder*) *with thy Brothers Horſes.*

In the ſecrets of the *Hebrews* which they call Cabaliſtical, all the vertues of the Stars and the heavenly images are received and contained in the body of the Moon, from which afterward the ſpecies of things, fruits, animal, and all new things which are in power to be generated by the ſeveral elements are immitted into the inferiour matter and genital ſeed. *Ariſtotle* and other which imitate him deduce the forms and firſt ſubſtances of all things from heaven. *Galen* derived the ſpecifical form or eſſential property of every thing from a certain con-

congreſs, mixtion and temperature of the elements. Theſe are the famous doubts which obſcure very much the knowledge of natural things, from this fountain there is derived an overthrow which hath corrupted all Philoſophy, and begot obſcurity and tranſplantation by the Laws, and confuſe adminiſtration of mixtion.

In whoſe ſteps muſt we now inſiſt? whom ſhall we truſt? ſhall we truſt ancient Writers, as *Ariſtotle* and *Galen*? Unto theſe *Ariſtotelians* methinks I hear *Moſes* ſpeak, who many years before the hiſtory of the created World, following the Eternal God, and inſtructed in all kind of things, ſaid, that God had put a natural power or vertue in the created heaven which ſhould be unto us for ſigns and ſeaſons, and that he filled the World with all kind of living things, which things being mortal, leſt that their continuance and kind ſhould decay, he gave a foreſeeing divine vertue (in his Wiſdom) to ſeeds, whereby by propagation they might conſerve unto all ages the living herb and fruitfuful tree; likewiſe he commanded the fruit and the ſeed every one in his kind to bring forth and multiply, to conſerve their kind. Therefore they are worthily to be laughed at, which aſcribe the Original of forms not only to the Sun and Moon, but alſo to the poſition of other Stars; for how ſhall Vegetables receive the Original of forms from the Stars, which were created before the Stars were formed? for he hath had dominion over the Whales of the Sea, and all kind of fiſhes, birds, beaſts, and man, that they by their multiplying might fill the World. So the chief workman of all things while he framed all by the word and breath of his mouth, he inſpired procreative vertues, by which the wonderful continuation and order of things might be conſerved: Therefore farewel *Ariſtotle*, farewel *Galen*, and all thoſe which do not agree with the ſacred Scripture, and thoſe which hear not *Moſes* the Inter-

Interpreter of the living Philoſophy. We do not ſay as *Zarabella* would have, That the Heaven is the univerſal efficient cauſe of the generation and corruption of all things in this inferiour world; but they are all vegetant in the ſeed, which are ſeen to flow and reflow by the courſe of generation and corruption; (that is) to be made or to decay. So that the form of every thing ariſeth freely and naturally, and it is native, natural, and happeneth not outwardly. It is not deduced from Heaven, nor it riſes not from the commixtion of the Elements, nor it is not derived from the momentany poſition of the Stars in regard of the inferiour nature: But that ſoul is in man, and that diverſly. Theſe are the Opinions of *Paracelſus*, not ſtraying from the ſacred Scripture, nigh unto the decrees of the *Platonicks*, with whom *Hippocrates* agrees altogether in his book *de diæta*. Notwithſtanding I do not deny the ſuperiour and inferiour conſpiration, conſent, and conflux; which thing *Hermes* would ſeem to have ſignified in theſe words, *It is true without falſhood, it is certain and moſt true that, that below is as that above, and that above is as that below.* *Scaliger* the moſt ſubtil of Philoſophers ſaith, that the inferiour forms are ſuſtained by the ſuperiour, and the ſuperior are not deſtitute of the benignity of the inferior.

## CHAP. II.

### *Of the difference of Lives, and the varieties of Baulms in the Macrocoſm.*

FOr the ſolid and exquiſite knowledge of Nature three things are eſpecially required: Firſt, the nature of the Soul, the eſſence of this hot fire, and the ſubſtance is to be enquired after with chief ſtudy and diligence, from whence the forms of things ariſe, and to what end they tend by their abſolute preordinance: which

which manner of Doctrine we have hitherto imitated, that we may ſuppoſe it to be altogether abſolute and perfect. Secondly, though all living things by the unity of their life do imitate their beginnings, their examples; yet we muſt conſider whether there be any differences and degrees of their Lives, as of the vital Baulm. Thirdly, how we may come to the vital fountains of Nature, by what proportion and by what means, and by what mechanical proceſs it may beſt be fitted for mans uſe and neceſsity. The perfect knowledge of theſe three, if that it concur in any, it conſtitutes and makes a true Philoſopher.

Concerning the other, which neceſſarily is required in a Philoſopher, namely the differences and degrees of Lives, as alſo of Baulm. The difference of Life (as the Philoſophers ſpeak) conſiſts in this, that ſome live manifeſtly, ſome occultly and hiddenly. Again, in natural things Life is either corporeal or ſpiritual: The ſpiritual is apprehended to be in all Animals. It is decreed by the wonderful myſtery of Nature, that all the kinds of things ſhould excell by a divinity of their actions, becauſe it was meet that many inſtruments of their actions ſhould actually be manifeſted: for the ſolid and ſimilar firm matter of Baulm could not admit ſuch actions. For all the actions ariſe from the ſpirits in the living body; and for the diverſe tincture, impreſſion and confluence which they receive in divers places they produce divers actions. So that if they occupy the movable parts, then they cauſe motion; if the ſenſible parts, then they cauſe ſenſe; in other places, the concoctions and ſeparations of the excrements, diſtributions of the nutriments, and nutritions ſhall be governed and ordered thereby. Here they admit the memorable tinctures of formidity, and the neceſſary preparations to be begot.

We have above ſaid, that the Vital ſpirits in Animals, *Cap. 6. de Natura.*

by

by reaſon of their force of operation, conſume the animal Baulm hourly: and therefore there is need of daily inſtauration, mixtion and repleniſhing to propagate and produce life. From theſe we underſtand that the ſtable life in Animals hath not admitted the matter of Baulm; wherefore it is not ſubject to the will of Artiſts. Theſe are confirmed of *Paracelſus* in his *Archidoxes*; for he ſaid, that neither the Quinteſſence or the true Balm can be derived or deduced from the company or bodies of Animals. Thoſe Medicines which are made from Animals, as from their fleſh, bloud, marrow, or fat, ought to be referr'd unto the order of the Vegetables, from which they are nouriſhed and are begot.

The Corporeal life is in all things lurking and lying hid in the centre of the Elements. Thoſe which do live obſcurely, are thoſe which do manifeſt either no differences of the Sex, or elſe hidden, which are not diſtracted with the variety of ſenſible and movable operaions and offices: and therefore they exhibit a matter ſubject to the wills of the Artiſts, which adminiſter in the Hermaphroditical nature of the Baulm the mere generations and tranſplantations of the thing generated or bred. Of which kind are Minerals, Metalls, Stones, Vegetables, in which the Vital ſpirit or the ſoul hath made as it were a conſtant and durable wedlock with the bodies, but yet not with the external, craſs, and compounded bodies, which are obvious to the ſenſe; but with the internal and ſpiritual bodies, in which bodies which are ſubjected to the workmen the powers of *Hippocrates* are vegetant and forcible; and the *Chironeia* of *Paracelſus*, in which the virtues of Colours and Taſtes, yea the Colours and Taſtes themſelves, are immediately rooted and grounded.

Becauſe the foundation is in one root, the Sex is Male and Female.

*Muffetus* in his Apologetical Dialogue of the Chemical Medicines, fol. 28, 29, 30.

The twofold life of things.

And this is the Firſt Matter of Minerals, Metalls, and

and Stones, and Vegetables, diffused through the whole body, in which the mechanical powerful Spirits of every kind of all anatomy do live hidden, and therein are privily contained.

## CHAP. III.

### *Of the Beginnings of Bodies, and their Original Differences and Properties.*

PHilosophers do greatly dissent in the handling of the Principles, and every one almost led by his own Opinion doth bring his own beginnings. Some do consist in Reason only, and are not grounded in Nature, they admit no demonstrations from the light of Nature. Those which hold these imaginary beginnings, are conversed in the Knowledge and Inquisition of the Essential Causes; they are drawn by a blind and a terminary endeavour upward and downward, they admit a dissolute and futile or vain confusion of things, wavering this way and that way without sinews and joynts; they stick in all things as if they were but beginners, they hold nothing which is ratified, nothing that is comprehended, and nothing that is fixed and sure: But they ever stand in that place, and in doubt, from which they may be moved with a light moment, which daily Experience, not only in Philosophy, but also in Physicks, doth testifie and approve. But according to these fine Philosophers and Physicians if it please God, some beginnings are of Philosophy, some of Physick; and where the Philosopher endeth there the Physician beginneth. *Aristole*, the chief of the *Peripatetical* Family or Sect, made three beginnings of Nature, two Essential as he calleth them, Namely, the Matter, and the Form, and one Accidental, namely, Privation, which beginnings seeing they do alone comprehend them in mind, and abstract them from the very Essence of the thing, and do not explain

what the Matter of a natural thing is; nevertheless they would be thought to explain and lay open the Knowledge of the Matter. Let me define them.

*The Matter is, of which a thing is made.*
*The Form is, by which a thing is made.*
*Privation is, the absence of the Form.*

But yet it remaineth unexplained altogether what the true, real, and essential beginnings of Nature are. All the Spagirical Philosophers have made a Matter, and confessed there was a Form, and that a new Form was forthwith induced, the old being abolished and deprived; where closely the necessity of Privation is included. But while they imagine of these in their mind, they consider the true subjects of Nature. Wherefore whosoever is instructed with these imaginary beginnings, will never come to the Bath of *Diana*, wherefore he need not fear the punishments of *Acteon*.

*Galen* held that the Elements adorned with their Qualities were the Foundations of Nature.

*Hermes ter maximus* the Father of the Philosophers, taught that all things were generated of three things; he explains the terminary number, calling them Spirit, Soul, and Body, though he doth not expressly shew what he meaneth by Spirit, Soul, and Body, yet our *Paracelsus* hath so expounded them no less artificially than naturaly in his Book *de Naturarerum*. The Spirit is Mercury, the Soul is Sulphur, the Body is Salt. The mean betwixt the Spirit and the Body (of which *Hermes* speaks) is the Soul; so that the mean betwixt Mercury and Salt is Sulphur, which unites, conjoyns, and couples diverse things, and compounds them into one substance of a Body. Now we will seek forth the Original differences and properties of these three; these are they which have wei-

wearied and aſtonied the Wits of many Philoſophers, our beginnings of our *Paracelſus* have true Foundations in Nature, Sulphur, Salt, and Mercury, are the iſſues and off-ſpring of the Seeds. In the firſt framing of creatures it was needful that the Seeds ſhould have their Foundations in others, ſeeing they were gone from the Fountain of Unity. If the images of the Seeds, (that is) the Seeds themſelves ſhould be diſperſed; it was alſo convenient for the images of the Elements, (that is) for the beginnings to imitate Nature. So the Eſſence, Exiſtence, Life, and Act of all things are the Elements, (that is) the Seeds which are beginnings, bnt yet not common or general beginnings. For the more full underſtanding of this thing, in the firſt place the difference of Bodies is to be obſerved. Some Bodies are more nigh their beginnings, namely, the Seeds and Vital beginnings. Others have gone further from them, as the mix'd Elements. Thoſe which are more nigh by reaſon of the likeneſs of their Nature are called Heavenly Bodies, Spiritual, and Vital, and conſtant Vegetable Bodies, in which the conſtant property of every body is apprehended. Theſe are called of *Paracelſus* Mercury, Sulphur, and Salt. Not that they are altogether like to the vulgar Salt, Sulphur, and Mercury in Subſtance; but in Eſſence, Actions, and Properties; and as much as thoſe perfect individuals in their kind do differ amongſt themſelves, ſo much do theſe Vital beginnings differ in Eſſence, Actions, and Properties. Thoſe which are more remote from the Seeds, are called Earthly, Craſs, Mixt, Dead, and Unfixt Bodies; theſe are the common Elements commixed with the beginnings, which do exhibit or propound before our ſenſes one ſimilar ſubſtance of the Bodies by the virtue of mixtion.

The beginnings which we name firſt of the two are formal and natural Bodies, but yet ſpiritual, they are Spi-

rts yet corporeal; so that in some sort they are means betwixt the corporeal and incorporeal Nature. The latter are bonds of visible and invisible things, of temporal and eternal, corruptible and incorruptible, of superiour and inferiour; therefore they ought to manifest the properties of the superiour and inferiour Nature. So that they purely and exquisitely do not represent the conditions of either of them. He which knows not these bonds hath not learned the power of life, because he hath only exercised the anatomy of death. *Aristotle* and *Galen* coupled death and life together, and they would have attributed things belonging to dead things without qualities to the living things, they both laboured for one end. Furthermore, in these spirits and spiritual Bodies, the properties of all natural actions do bear sway, and all separations, digestions, and concoctions in Nature are absolved and perfected by the benefit of Salt, Sulphur, and Mercury, and not by the benefit or ministery of Heat and Humidity. The temperament of all the parts are not integrated or compounded from the mixtion of Heat, Cold, and Driness, but from the mixtion of Salt, Sulphur, and Mercury amongst themselves, and with the Elements, which agree in the Sciences and Predestinations of the foresaid beginnings and root or ground. And this is the temperament of Nature, Nature it self, and the towardness or good disposition of things produced from the Sciences and Signatures of the beginnings; for the properties of the actions which are contemplated and beheld in the natural parts, as of Attraction, Retention, Separation, Digestion, and Evacuation, we deprehend them to be in the anatomy of Salt, Sulphur, and Mercury; even as the Sulphur of the Loadstone attracteth iron and worn Amber attracteth straw; oftentimes also we deprehend it to be in outward things. And though these three beginnings of Bodies

seem

ſeem to have their forces united in Nature, yet they reſerve the properties without hurt and confuſion. The office and property of Salt is to congeal Bodies and to make them ſolid and firm; from hence is the hardneſs of the Adamant, and the ſolidneſs of Gold, which *Ariſtotle* and *Galen* aſcribe to Cold.

The office of Sulphur is, being of a fat and clammy ſubſtance, to temperate the foreſaid congelation with a benign commixtion, leſt that the mechanical Spirits being bound and girded with the ſolidneſs and commixt proportion of Salt ſhould commit unjuſt loſſes of their actions and offices.

The office of Mercury is, to repair and cheriſh by continual moiſtning thoſe which haſten unto drineſs and age, and to make the mixtion of them to be of a fluid and moveable ſubſtance; for this neceſſity Mercury is adjoyned to Salt and Sulphur, but more ſparingly and in a leſs meaſure, in the Vital beginning the Elements are in the Vital ſulphur, the Firſt Matter, and the Balm; and theſe three Bodies Salt, Sulphur, and Mercury, (that is) the Balm makes and compounds the Domeſtical principles or beginnings like unto themſelves from the Elements, ſo that it requires the common and latter Elements as external Veſtments.

Theſe three by whoſe miniſtery or benefit all things are connext, and do conſpire together, are the Bonds of the corporeal continuity of all Bodies. Sometimes *Hippocrates* deſigns theſe ſpiritual Bodies by the name of the Soul, as when he ſaith that the Soul of Man is united to the Soul, and that by a Phyſical liberty. Thoſe three beginnings of Bodies in which the faculty of every beginning doth manifeſtly ſhew it ſelf are adorned of Philoſophers by the name of Spirits. Theſe means in Nature and mean Bonds, (that is) the three beginnings of Bodies ſeeing they agree moſt nighly with the Architectonical

tectonical ſpirits and roots, or ſeminary beginnings of things, they are named of Philoſophers by the name of the Firſt Matter.

Now follows the tractate of the Cauſes and Cures of Diſeaſes. The general and ſpecial Explication of all Diſeaſes Aſtral and Material, or of all Elementated and Hereditary Diſeaſes from the Book of Nature, the Book of Philoſophical and Phyſical truth, with the Opinions of Ancient Writers added, as *Hippocrates*, *Galen*, and *Celſus* and others.

In the particular curing of Diſeaſes, it is handled of the myſteries of Cures, of the brevity of the Signs, of the ſecrets of the Remedies. And firſt the old Precepts of *Galen* and of others are brought, and afterward it is demonſtrated by the Experience of *Paracelſus*, *Thurniſerus*, and of Excellent new Writers and Philoſophers, and the Medicines for all the Diſeaſes from anatomy and the ſigned art, as well ſimple Remedies as compound by ſhewing the work.

Man the Microcoſmus or little World out of the Macrocoſm or great World, containeth in him the anatomy of health and ſanity.

In Man are threefold Diſeaſes: Namely

1. From Fire and Air. — Which two Elements generate and infect the Spirit of man, from whence there are Diſeaſes in man which they call Epidemical or Aſtral Diſeaſes.
2. From Water and Earth. — Theſe two Elements cauſe the Tartar, and the Stone, and all Tartarous Diſeaſes which are many in man.

1 The

3 From the ſeed of Parents, and they contain in them 4 courſes.

1 The 4 courſes of the Elements; from whence all ſharp Diſeaſes ariſe.

2 The 7 courſes of the Planets, from whence the Chronical Diſeaſes ariſe, which endure as long as the courſe of the Planet.

3 4 courſes of the humours, from whence are Salts, and that of divers Taſts.

4 Courſes of the qualities from whence the complexions are.

The Microcoſmus man hath not been only created according to the Macrocoſm, but alſo made ſubject to Diſeaſes and Death, as in the book of *Theophraſtus* of the Aſtral Diſeaſes, ſo alſo of the Inviſible Diſeaſes; as alſo of the falling Sickneſs, as alſo of the Meteors, and that part is called Aſtronomy, read the books of *Theophraſtus* of the Tartareous Diſeaſes. The old Phyſicians have writ nothing of theſe things, neither knew they any thing of them, if they knew any thing it was not much.

*Saturn*, *Jupiter*, *Mars*, *Sol*, *Venus*, *Mercury*, *Luna* Hath Dominion in the *Milt*, *Liver*, *Gall*, *Heart*, *Reins*, *Lungs*, *Brain*

| | | | | |
|---|---|---|---|---|
| Bloud | | Savory | | The *Galeniſts* call |
| Phlegm | | Sweet | | the Salts, Humours, |
| Choler | Is | Bitter | Salt. | when as they are |
| Melancholy | | Sowr | | Salts and of divers Taſts and qualities. |

Hot and moiſt
Cold and moiſt
Hot and dry } Of theſe *Galen* writ.
Cold and dry

But *Theophraſtus* from the light of Nature found forth that all beginnings conſiſt in Salt, Sulphur, and Mercury. In theſe three the ſubſtance of all creatures conſiſts, and is conſerved to the Predeſtinated term or limit, as *Paracelſus* in his book *de tribus Principiis*, and in his book *Paramid. Philoſoph. de quatuor Elementis*, which four Elements do ariſe from three beginnings.

## *Of Generation, Mixtion, and Tranſplantation.*

The ſolid and firm ground of Nature being laid, and the truth and Nature of the Principles being found and eſtabliſhed and confirmed, and the original differences and degrees of Forms being ſet down, we come to the engendring of Diſeaſes. And firſt it is needful to propoſe the Generation of natural things and the Laws and grounds of mixtion and Tranſplantation. And then we will ſhew whether the beginnings of generation be ſpiritual or corporeal. Again, it is behoveful to conſider whether Animals, Minerals, and Vegetables are generated after the ſame manner, for thoſe that know not the Laws and Foundations of Generations, Mixtions, and Tranſplantations, and thoſe which do not conſider the Powers and Vertues and Courſes of the Spirits, they perſiſt in a great Errour, that bodies are only of bodies. Verily they cannot tell how to free themſelves in the Inqui-

Inquiſition of Diſeaſes which are from the bodies, from whence it comes to paſs that many proclaim divers Diſeaſes to be incurable.

Concerning the Foundation or ground of Generation. Three things are required neceſſary to the adminiſtration of every Generation. Firſt, the Elements, and Matrices. Secondly, Seeds, Stars, Firſt Matter or Soul. Thirdly, the beginnings of bodies. All which, though divers, yet they are contained in the leaſt portion of the matter, which is altogether ſimilar, as appeareth by the teſtimony of the ſenſe; and ſo they command us to worſhip the Divinity of Nature; neither are they confuſedly or raſhly comprehended, but they are inſtructed with a Vital and moſt forcible Power or Vertue, and with an infallible ſcience. It will bring much light to our contemplations if we explain the offices of theſe. There are more common offices of the Elements, the Matrices or Receptacles, and they obtain the name of the matter, they are the offices of the ſeeds, the firſt matter or ſtars. Furthermore, they are called fruitful, becauſe they are the Bonds of viſible and inviſible things, and becauſe they contain in them the Laws of Motions, the Predeſtination of Times, and the Laws of Generations, Mixtions, and Tranſplantations, as in the efficient agent cauſe, from which all actions proceed. The beginnings of bodies are deſtinated to properties and actions, and they bear ſway with the wonderful Power or Vertue of the qualities or properties. Theſe are the Laws of the Generation of natural things, that the ſeeds and ſtars do come forth of the Fountains and Deeps and dark places into light, and out of the *Iliadum* into the Worlds anatomy, the Principles of the Bodies being conſtituted and aſſumed at defined and ſet times, and by the renovation of the Individuals and production of bodies, conſerve the property of the

ſpirits.

ſpirits. This renovation of bodies is a Generation whoſe Foundation conſiſts in the ſeed.

In this Lithurgy and action of ſeeds and ſtars, viſible things are made and generated from inviſible things, corporeal things from incorporeal things, by the vertue and power of the immortal and vital ſcience, bearing ſway in Nature, which ſcience he handleth above in the ſixth Chapter of his Philoſophy. We ſaid that it was the light of Nature, and the predeſtination of *Paracelſus*. By the power and work of it the Elements are made thus and thus, (that is) either Mineral, or Vegetable, or Animal Elements, for there is in Nature a Vegetable, Mineral, and an Animal Earth, and there is a Vegetable, Mineral, and Animal Water, the like of the Air and of the Fire. And by it the beginnings of the bodies agreeable to the offices of the ſeeds and ſtars are extant and come forth. So colours, ſmells, taſts, heat, cold, moiſtneſs, drineſs, quantity, number, confirmation, all vital qualities and other ſignatures do proceed in the mechanical proceſs of Generation. Becauſe no Generation can be perfected without Mixtion, we will forthwith intreat of it.

Mixtion is the Inſtrument of the ſeed proceeding unto Generation, by whoſe miniſtery the Elements and the beginnings of bodies which agree with the ſeeds, and domeſtical things, as Animals united to Animals, Minerals to Minerals, Vegetables to Vegetables, ſo emulate the unity of the ſeeds which are their examples.

The foundation of Mixtion is the vital beginning, inſtructed with an effective ſcience; the form, the idæa, the ſeed, the ſtar, by whoſe power and infallible ſcience, divine offices of mixtion are adminiſtred. This is that eſpecial ſtar or ſeed which we have demonſtrated to be the Foundation or ground of all Generations.

The Term or bound and ſubjects of mixtions, are the Elements

Elements and beginnings of bodies produced from aliments by vertue and ſcience of the mechanical ſpirits, for the mixtion is made, when bodies are conſtituted of incorporeal things, but yet altogether ſpiritual bodies, The Laws of mixtion are three ways conſidered. The firſt, is the mixtion of the Elements amongſt themſelves. The ſecond, is the mixtion of the Elements with the principles or beginnings. The third, is the mixtion of the principles amongſt themſelves, and of all them together; for if they ought to exhibit one ſimilar ſubſtance of a body unto the ſenſes, then there ought to be three beginnings, and each one mixt. Again, the manner of Mixtion is threefold, for either a perfect is mixt with a perfect, or a corruptible or impure with a corruptible, or a perfect with a corruptible.

The mixtion happeneth far otherwiſe, if a perfect be mixt with a perfect, (that is) a pure with a pure, than if an impure or corruptible be mixt with an impure or pure; for the beginnings, elements, and foundations of bodies are twofold, they are either perfect, or the firſt, (that is) the immediate receptacles of the ſeeds, which are the higheſt to the ſeeds, as are the beginnings of bodies, or they are corruptible or ſuperadded, (that is) which are more remote from the ſeeds and the ſtars, as are the Elements which bear the name of a Matter; how much therefore the ſubjects of mixtion differ amongſt themſelves, ſo much the unions, terms, or limits and continuance do differ; for pure permixt with pure things (that is) which are more remote from the impurity of the Elements, have a longer time of digeſtion, and come later to their diſſolution, as are Gold, Siver, precious Stones, which are meer individual principles altogether perfect and ſeparated from the external impurities of the Elements. The impure haſten quickly to corruption, ſome of them ſooner ſome later, according

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to the analogy and proportion of the ſubjects. The Elements and beginnings of Animals have times of their continuance very much diſtinct from the Elements and principles of Minerals and Vegetables, and theſe Minerals and Vegetables do differ much from the procreations of the ſuperiour Globe, (that is) from the fruits of the ſuperiour Elements. We will handle more largely of corruptible things, Foundations, Elements, and Beginnings, and of the mixtion of them with Pure in the Generation of Diſeaſes, for they contain the anatomy of Diſeaſes and Death. Seeing therefore there be divers manners of Generations by reaſon of the Elements and Seeds, ſo that in ſome the differences of the Sex is altogether neglected, as in Minerals and Metals. In ſome the Rudiments or beginnings of the ſex do appear obſcurely, as in Vegetables. In ſome they appear manifeſtly by a perfect ſeparation of the Individuals, and their properties expreſſed, as in Animals.

Theſe manners of Generations being rightly explained, do make much for the right underſtanding of the Generation of Diſeaſes, we will explain all in order, beginning with the Minerals.

In the Generation of Minerals, (which is very hard to be underſtood of thoſe which cannot apprehend the unaccuſtomed phraſes of Philoſophers) firſt there is to be obſerved the connexion of thoſe things which are required to Generation. There is a twofold connexion; the firſt of principles and principles, the ſecond of principles with elements.

Secondly, we muſt obſerve that this Generation of Minerals is of Conſanguinity with Nature; for there is no Generation neither of Vegetables nor Animals ſo nigh the Fountains of Nature, neither do approch ſo nigh the Fountains of Unity, as the Generation of Minerals; though ſome Minerals have their admixt impurities; for

Mine-

Minerals are the Off-ſpring and Iſſue of the ſeeds, the Off-ſpring and Children of the ſtars and ſeeds lying hidden in the Element of Water, which Iſſue have all the gifts of their Parents, the ſciences, ſignatures, and properties thereof by an hereditary right, and they poſſeſſe them inviolated; furthermore, the Minerals have moſt effective Balm, and they poſſeſſe almoſt a ſolid and homogeneous Matter, and they have peirced the Vital principle, (that is) the whole ſubſtance of the Matter, and proportionated it unto themſelves. So the ſtar or ſeed in this kind of Minerals hath perfected ſome perfect Individuals, not only according to their ſubſtance, but according to the vertues of Nature, which being adorned and fenced in with the abundance and purity of Balm, they are not deprived of their ſtrength in many years, neither are they corrupted with any external injuries, for example; *Mercury*, of which *Paracelſus* ſpeaks, is a perpetual Moon, neither can it be corrupted by any violence or injury, by reaſon of the firmneſs and perfection of the Balm exiſting in the *Mercury*; *Mercury* is called the Renewer and Reſtorer of mans body. So alſo the Antimony (of all the Waters) is the beſt Cordial, in which ſo great power and vertue of Balm is occultly contained, ſo that it is able to cure all deſperate and deplored Diſeaſes, as well ſharp Diſeaſes as Chronical. What ſhall I ſay of Vitriol? which alone is able to cure the fourth part of all Diſeaſes, and to root out altogether all Tartareous Diſeaſes. I let paſſe Sulphur indued with infinite properties, and Sal-niter which helpeth and cureth the greateſt Diſeaſes beyond our expectation, ſo alſo I let paſſe *Sol* and *Luna*, Margarits and Corals and other Individuals of this kind.

The Minerals demonſtrate their Vital qualities with ſuch a vertue of their actions, and they demonſtrate the differences of the Vital qualities, that is, of the firſt quali-

qualities from which all actions proceed, from them *Paracelsus* fetches seeds which are Vigent and bear sway in the Treasures of the Elements, for to administer the Worlds province, and that they might come forth into aspect, they do unite with the Spirits, but yet with such Spirits as of which bodies may be constituted and compounded. And this Wedlock or Union is the connexion of the seeds and principles. Afterward when as they have found forth fit Matrices and Receptacles (for every Element bringeth forth the Fruits, not in his own proper place, but in a strange or unusual place) they admit rather the company of visible bodies, than of compound and mixt bodies.

Then the Elements constitute not the common bodies, but the bodies proper unto the Minerals. In like manner the principles of bodies, (that is) Mineral Sulphur, Mineral Salt, and Mineral Mercury, do constitute Mineral Fire, and Mineral Air, Earth, and Water, and this is the union or connexion of the Elements and Principles. These being absolved and perfected they produce all Congelations, Colours, Signatures which are Vegetive in the seeds, stars, or Vital principles thereof, and they demonstrate Metals or Minerals very nigh unto Metals.

Second part *cap.* 2. In our Astral Philosophy, it it said that there is a corporeal life in all things which lie hidden in the Centre of the Elements, which life is subject to the wills of workmen by wonderful Providence and Wisdom of God. For the mechanical Spirits or Soul hath made a firm and constant union or connexion with the body, but yet not with the external Crasse and last bodies which are altogether unvalid and unfirm, but with the internal aed spiritual bodies which are destinated unto properties. Furthermore, those which have their Roots fixt in the Centre of the Elements live obscurely, be cause they

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are not distracted with the offices and varieties of actions, neither serve they for sense and motion. But those which live obscurely have a common Hermophrodites seed agreeing with many Spirits, (that is) the Nature of all things living obscurely, and lying hidden in the Centre of the Elements is so framed that they participate something of all kinds of their kind, and for the Harmony, Society and Constellation of their Nature they most easily conspire. These things are illustrated and made more plain by examples. *Alexander a Suchlen* in a certain Treatise of *Antimony* writes that he found in one Root of *Antimony*, not only three united principles (the Roots of Minerals) but also Gold, Silver, *Mars*, *Jupiter*, *Saturn*, except *Venus*, So from *Venus* and *Mars* Vitriol is drawn by art, from Metal Mineral is drawn and contraiwise. *Quæritanus* against *Anon* p. 34.

This is that which *Severinus Danus* pag. 124 saith, by the great power of Nature we have wondred and admired in the seed of the Minerals not only the unexpressed variety of the Sex, but also the united principles of the Individuals and Spirits in one and the same seed.

These are the mysteries and secrets and wonderful things of God placed in the Majesty of Nature. Let these suffice concerning the Generation of the Element of Water. Now we proceed to the Generation of the Element of Earth, and we will intreat of Vegetables. All Vegetables are those which have Roots fixt and fastened into the Earth, and are sustained by a Vegetive Soul: Furthermore, *Plato* called the Plants Animated or Vegetables. There are especial differences of Generations, in regard of the Elements and of the seeds. The seeds and stars are ever the same in Nature, Virtue and Essence, but the Elements differ much amongst themselves in subtileness and moveableness, as the Element of Water is more subtile and moveable than the Earth,

so

ſo the fruits and things generated from it are more ſubtile, moveable, valid or firm and more excellent, than the fruits or things begot from the Earth. From hence it is that the ſeeds of Vegetables have a clammy, ſoft, craſs body in reſpect of the Minerals and Animals, whoſe ſeeds are more ſpiritual and ſubtile bodies.

Concerning the manner of Generation of Vegetables, thoſe which proceed of their own accord without mans induſtry have almoſt the ſame manner of their Generation with the Minerals; for the ſeeds of Vegetables riſe forth of the Matrix of the Earth, and at firſt unite with the Spirits, and ſo conſtitute their principles. Vegetable Salt, Vegetable Sulphur, begot Vegetable Mercury, Vegetable Water, and Vegetable Fire, Earth, and Air. But this is to be obſerved which is moſt worthy to be noted, that the fruits or effects of every Element retain and reſerve the properties, nature, and conditions of the Matrix in which they lie hidden from the beginning, and they never depoſe them. So *Paracelſus* in his third book 2 Chap. of degrees, brought this difference, he made the fruits or the effects of the Earth to be of the firſt degree, the fruits of the Air to be of the ſecond, the fruits of the Water to be of the third, to the fruits of the Fire he aſcribeth the fourth degree, where he adjoyneth theſe words; he laboureth in vain whoſoever he be which would get the quinteſſence out of Earthly things, which is like to that which is got forth of Air. In like manner that quinteſſence which is from the Air cannot be compared to that which is brought forth of the Water; upon this Sentence ſo it is to be judged of the fourth Element. Concerning the extracting of the quinteſſence forth of the herb *Chelondine*, it is not that thou labour to attain the quinteſſence of Gold by the quinteſſence of *Chelondine*, though there be more ſecret in *Balmemint*, *Chelondine* and *Valerian*, than in the reſt, only ſo far pro-

proceeds the degree that the ſecret may excel in many parts; ſo that in every degree one Element exiſts higher than another; wherefore it is to be obſerved in things made of Earth, whether the *Chelondine* excel the *Balmmint*, and whether the *Balmmint* excel the *Valerian*; ſo likewiſe it is to be judged of the three other Elements.

The ſpontaney or free Generation of the Vegetables cometh nigheſt unto Nature, and is almoſt like the Generation of Minerals, excepting that the ſeed of the Minerals according to their Plantation are not ſubjected to the wills of men, neither do they conſerve perpetuity (as the Vegetables) by propagation of Individuals.

The ſeeds of Vegetables are twofold. The Aſtral ſeeds which are only ſubject to Nature. Secondly, Mineral ſeeds which are ſubject to the ſenſe and will of man, as of Barley, Wheat, Oats, and other pulſe which ſpring not but by Induſtry and good Husbandry.

In Plants there be divers manners of propagation, but in Minerals at leaſt there is but one manner, and it is ſpontaney, or of free accord, cauſed by no labour of man. Some Vegetables are propagated by mans Induſtry and Husbandry, by material ſeeds or grains, either round, or three cornered, or long, &c. Some Vegetables are propagated by Graffs, as Vines, ſome by Branches or Boughs, as Willows, very many from Roots pulled up. There are divers times of the ſpringing and riſing of theſe ſeeds whether aſtral or material. Some ſpring in Summer, ſome in the Spring, ſome in Autumn, ſome in the beginnning, middle, or end of the Spring, or Summer, or Autumn, ſome ſpring in *Cancer*, or in *Libra*, or in *Virgo*, or in *Leo*, and then come forth nto the ſight or aſpect of men.

He will admire the confluence of Nature, which marketh the ſpringing and budding of Plants at the riſing

and ſetting of certain Stars. There are alſo certain fit places required in the Generation of Vegetables, as the Poplar tree, and the Willow, and Arſmart love the Waters, the Trifoil, Ragwort, the Coſlip and Meliot, the Origan and the herb Groundpinn love the mountains; of which *Virgil* in his 1 book of his *Georgicks* writes thus, here will good Corn riſe, there will Grapes ſpring plenteouſly; and in another place good Apples will grow and flouriſhing Graſſe. And again in the ſecond of his *Georgicks*, he ſaith, every ground cannot bring forth all fruits. The Willows ſpring at the waters ſide, the Alder-trees in the foggy Fens, the barren wild Aſh-trees grow on ſtony mountains, the Sea ſhores are moſt pleaſant with Mirtles, our Ladygloves affect hillocks, the Yew-tree loves the Northwind and cold of the Air; and he addeth the cauſe in the ſecond of his *Georgicks*, for ſurely it is only Nature.

This is by reaſon of the temperament and friendly conſpiration of ſuperiour and inferiour things, for the ſeeds having an in-bred knowledge do all Fructifie at Seaſons, and in their places; for the conſtitution of the air is otherwiſe about the waters or flouds, than in the valleys, in which the Sun-beams by their great power cannot peirce and temperate the turbulent and craſſe air. The conſtitution of the air about little mountains is divers from that about great mountains, for the conſpiration of the ſuperiour and inferiour things is chiefly to be conſidered in the Generations of the inferiour Globe, if that the prevarications of the confluences, and the dearth of Corn bring great defect. There are three eſpecial differences of Generations in this inferiour Globe of Minerals, Vegetables, and Animals.

In the Element of Water four kinds of fruits appear, Salts, Minerals, Gemms, and Stones, by one name called Minerals.

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There are only two kinds of fruits from the Element of Earth, Plants, and Trees, called Vegetables, which being explained we will descend to the Generation of Animals. The vital principle of the Nature of Animals is grounded in a certain Radical matter, namely, in animal Balsam, in Suphur and vital Liquor, which two, namely, the vital Principle or native Heat, and radical moisture or first-begot moisture, have made a constant and firm Wedlock or Union, as we have demonstrated in our Philosophy, *de calore native.*

This first matter of Animals, though in spiritual subtileness it excel the Balsam of Vegetables and Minerals, neither is it grounded in a matter subject to the wills and judgment of man, nevertheless it hath most effective tinctures in it, in which as though in mechanical spirits the knowledge of the anatomy of all the parts of the animal are secretly contained, for the least dram of the seed contains the anatomy of the whole kind; because the mechanical spirits and Principles of the bodies are taken from the Dimensions and Straitness of bodies, (that is) the First matter or stars of animals is not subjected to Geometrical Demonstrations. Here the *Aristotelians* contend that this seminal matter is only contained in the anatomy of the Testicles.

*Hippocrates* saith that seed is derived from the most strong and forcible Root of the whole animal; he testifieth it by this note, because so little matter being evacuated there are made very great mutations and great losse of the strength in the body.

There is nothing in the body more strong than the animal Balsam or vital Sulphur. Hereupon *Paracelsus* in his book *de sagaci Philosophia*, calls this Radical matter the quintessence of *Limbicagaster.*

From hence the Philosophers called the seed of Animals the viridity of Nature, and the flowr of strength;

though we deny not but that the crude and imperfect matter, which is in place for a covering wherewith the mechanical ſpirits and principles of Generation are inveſted, is perfected and digeſted and brought unto maturity by the perfecting of the members of Generation, otherwiſe Generation were fruſtrate and in vain, not by the inconſtancy of the mechanical ſpirits and viral principle, but by the imperfection and debility of the bodies. This is the true original of ſeed, and the Nature in Animals. From theſe it appeareth that the ſeed, the Animal Balſam, is not only contained in the Teſticles or Brain, or Sperm of the marrow, but that it is diffuſed through the whole body, (that is) through the whole anatomy of the Animal, and it is the vital Liquor, the Radical matter, the Firſt matter; for theſe vertues and faculties which have flown forth of the whole body, eſpecially out of the principal parts, together with the ſpirits, do inhere and remain in that matter of the ſeed, being prepared and perfected in the Teſticles, and are as it were the miſtreſſes or workers of procreation.

*Ariſtotle* contends by many reaſons that he might ſhew that women neither have ſeed, nor do emit or ſend forth any in the Venereal act. But the contrary may be taught, eſpecially by this reaſon, becauſe women have Teſticles and Veſſels for ſeed, all which if Nature did not make them in vain (as it makes nothing in vain) have likewiſe a faculty of generating ſeed attributed them, which is the cauſe thereof. The truth of this matter is proved by the teſtimony of ſenſe; for it is ſeen in women which have longer refrained from coiture, that their ſeed would flow about the Veſſels being cut, as well as in men, but in the Teſticles there is a more craſs and perfect ſeed, becauſe women will confeſs that by dreams their ſeed is ſent forth with no leſs pleaſure than in coiture.

ture. In widdows and thoſe which have longer abſtained from Venery, by dreams and by tickling of the privities abundant and craſs ſeed will burſt forth. This is not only confirmed by the whole teſtimony of the ſenſes, but humane nature doth abundantly confirm this unto thoſe which know it. From hennce it is collected, that the ſeed of woman concurs unto Generation, becauſe a woman afflicted or pained with the falling Sickneſs, Stone, or Gout in the Legs, brings forth Children affected with thoſe Hereditary Diſeaſes. Laſtly, becauſe the Child is very often like the Mother, which things the Mothers bloud cannot effect, but the ſeed which is diffuſed from her. Furthermore, neither the ſeed of the man, nor of the woman can effect any thing by it ſelf, being ſolitary, in a perfect Generation, but the conflux and true mixtion of both ſeeds are required unto perfect Generation, for the mixtion being fruſtrate Generation decays. The motion of Generation in perfect animals, in which there is a perfect diſtinction of the Sex of male and female, is a wiſe and provident Nature of things inciting and ſtirring them up ſometime to the propagation of Generation, leſt that the whole kind ſhould decay, and it hath injected or put luſt as a prick into them both from the heat of the ſeed, and it hath given a pleaſantneſs or wonderful deſire of coiture unto the privities, that they might bring their ſeed into one, otherwiſe they would be altogether unprofitable, which concurring and rightly conſpiring the ſeed of the male and the female received in the womb are mixt with a mutual embracing, for ſpiritual things are agreeable and do conſpire and ariſe from one and the ſame Root, and they have the ſame gifts: for like do congratulate and delight to be with like, and domeſtical things, with domeſtical things having the ſame faculties, or ſciences, and ſignatures. After that they be mixt the womb con-

tains them moſt cloſely, and hideth them in her boſoms, holding it ſo cloſely on every ſide that it ſuffers no ſpace to be empty within; and alſo it contracts and girds in it ſelf, and doth ſo ſtraiten or compreſs and ſhut the mouth of it, (that is) it doth ſo much rejoyce in the friendly gueſt received, ſo that it will not open at all. But the mouth of the neck of the womb, namely, the outward mouth, ſometimes lies open unto the privities. The womb hath two mouths, which thing *Cribatius* demonſtrates 23 Aphoriſm and 6 book, for the ſeeds being permixt and conceived in the womb, there is the ſame force and the ſame nature in them both. And becauſe the mechanical ſpirits and Radical tinctures have brought with them the abundant ſtore of vital heat, as the motion of theſe ſpirits ſhall forthwith appear, though it be obſcure, ſo the offices of the heart and arteries will forthwith appear, and by their vital pulſe attract aery and ſpiritual aliment through the hidden ways or paſſages according unto the ſcience and power of the mechanical ſpirits, for all things do appear unto Nature as *Hippocrates* witneſſeth. Furthermore, the more ſmall or pure and hot parts of the ſeed, and thoſe which more participate of ſpirits; or ſpiritual tinctures do fly inwardly into the midſt of the whole maſs, but the more Craſs or Earthly parts of the ſeed, do compaſs and go about thoſe ſpiritual ſpirits, from which the mechanical ſpirits do produce the membranes which wrap the Child.

Theſe are the firſt Rudiments or Grounds of Generation of Animals. But here *Galen*, *Fernel*, and other *Ariſtotelians* contend with *Hippocrates*, and contradict him; in that in his book *de locis in homine*, he compared the nature of the ſeed to a ſimple uniform circle, in which any man can neither find beginning or end, and that ſo far forth as it pertains to the varieties of corporeal parts

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subsisting in act in the seed. But surely the *Aristotelians* say this spirit having faculties and being the instrument of Nature frams three Jewels like pellucide drops of water in the midst of the animal, which make immediately for themselves certain Rudiments and beginnings of the three principal members, Heart, Liver, and Brain. They have not considered and marked the mechanical Lythargy of Generation, and the artificious administration of the seed, neither have they understood the power of science from which all things arise. But they have feigned corporeal Rudiments or beginnings of the parts in the seed, & especially of the principal members, which being separated by the heat, at length they manifest and demonstrate members whose beginnings they had obtained. *Hippocrates* in his book *de locis in homine*, in the beginning hath Confirmed and Established this his Opinion, saying, that he found nothing in the body to which he might ascribe beginning or ending, for if he described a circle, who can find beginning or ending? Furthermore, seeing the nature of the seed is altogether spiritual and hath such nutriment with it unto the matrices, we ought to imagine that there be dissimilar parts in the seed, so that the body of the Brain should be one, and the body of the Heart another, and the body of the Liver another, but we must think that this multitude of parts in the progress of time rose from the same seed, and not from the mass or multitude of bodies, but from the variety of the gifts, means, powers, and faculties in which the mechanical spirits excell. The faculty of the mechanical spirits is so great, that if they had the science or faculty of the Heart, they would make and conform a heart from the attracted aliment, if of the Brain, they would make a Brain, if they had the faculty of the Liver, from the same aliment they would make a Liver, flesh, veins, bones, sinews, arteries, eyes, ears, and all mem-

bers which are needful for the constitution of an Animal and this they would do in a right order and at set times. That is the perfect science of the seeds and stars, full of power, which (they say) bear sway in Nature, and all creatures confess the same. In this science all signatures as well interiour as exteriour of the whole animal are contained. This is the light of Nature, and the Predestination so often reiterated of *Paracelsus*. But now afterwards all the parts of the whole Animal shall be dissolved and separated in a legitimous and convenient order, more solid and abundant aliment is required, neither do hidden passages suffice.

Again, the membranes waxing crass and thick daily, in which the Child is wrapped, forthwith in these membranes, veins, and arteries are framed by the Navel, which are fastened to the womb, and subministers and convey spirits and aliments unto the Child, untill every part be conformed and wholly perfected and consummated.

The Aliment attracted is spiritual, even as all Vegetables and Minerals are nourished with most subtile spirits, in which there is animal Balm agreeable to mans Nature. Hereupon aliment of *Paracelsus* is called seed, with which that of *Hippocrates* agrees, We are nourished of the same from which we consist. In this animal Balm are the Elements, and the three beginnings of bodies, Salt, Sulphur, and Mercury, as we have demonstrated in our Philosophy. But here a most gross untruth of the *Galenists* offers it self unto our consideration, namely, that they say that the young one is nourished with *Menstruum* in the mothers womb, which is the greatest poison upon Earth, when as *Aristotle* saith in his third book *de historia animalium, cap.* 19. that that bloud which flows forth at set circuits in women is a kind of viciated and corrupted bloud, for by the benefit and work of Nature,

Nature, (eſpecially the Moon decreaſing) is ſeparated from the purer bloud. This *Menſtruum* flowing forth, if a freſh Vine be toucht therewith it decays altogether, Fruits toucht therewith are made barren, Plants die, Herbs and Graſs in Gardens wither. If a pregnant tread upon the *Menſtruums* of another woman, or if ſhe be ſprinkled with it, ſhe hath an untimely Birth. It altogether takes away the hope of conceiving from thoſe women which have not conceived already. The breath and vapours which come from the mouths of women purged of their *Menſtruums* obſcure and darken glaſſes, and brightneſs of Ivory. Mercury or Quickſilver which commonly is put in looking glaſſes with tinn, attracts through the glaſs poiſonful *Menſtruum*, and the glaſs is not hurt, which appeareth if that the Quickſilver be ſhaved off the ſpot will appear no more in the glaſs. *Greſs.* Furthermore, if this bloud be taſted of a dog he becomes mad. This *Menſtruum* torments men with grievous pains, for it brings the falling ſickneſs, the falling of the hairs, and the Elephantiaſis, therefore it was counted amongſt the moſt grievous poiſons by the Ancient; hereupon it cometh to paſs, that in the woman in which it is ſuppreſſed that it flow not forth at the appointed and ordinary time; unto her, which it ſhould be proper and benign, it brings divers incommodities and Diſeaſes, Namely, obſtructions of the bowels, pining, the cancer, the falling ſickneſs, and very many more mortal Diſeaſes. Seing therefore that the annoiance and diſcommodity of it is ſo great, and the violence is ſo peſtiferous, who will be ſo mad or fooliſh to affirm that the young one hath nouriſhment from it in the womb? yea then ſhe is wont to conceive beſt in the womb when ſhe is cleanſed and purged from this filthy flux, and when

All nouriſhment is cauſed by Spirits, but yet by ſuch as of which bodies may be produced, which appears in things which increaſe, where the Spirits are reſolved into the bodies, that there may be made increaſe.

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the bloud is pure wherewith the young ſhall be nouriſhed, as likewiſe when the womb is cleanſed. And though in the other time the vicious and pure are collected together, and do encreaſe together, for it is mixt with the other pure and profitable bloud; yet notwithſtanding the young is not ſuſtained, nor liveth thereby, neither doth it attract it for nouriſhment, but only the ſweet and moſt pure bloud as far as it is able, but after the young is come to perfection and complement, and ſtands in need of more aboundant food, and ſuffereth not the ſpirits any longer to be included (all the bonds being burſt) it comes forth into the light of the World.

The *Galeniſts* aſcribe the diſtinction of the Sex to the qualities by this reaſon, if that the ſeed of the Parents excell very much in heat and drineſs man will be procreated; on the contrary, if cold and moiſtneſs domineer woman will be procreated. But profeſs both the Sexes to be contained in one Root and vital Principle; the mixtions and tinctures ſuperadded makes ſtrength may degenerate into womans weakneſs and facility of bringing forth, ſo that woman is nothing elſe but a Tranſplanted man, not as *Ariſtotle* affirmed, that ſhe was a monſter riſing from Tranſplantation. But we profeſs that this Tranſplantation is neceſſary and adminiſtred by the Laws of Nature, wherefore this Tranſplantation is not to be aſcribed to heat or cold, but to the ſuperadded tinctures of mixtion, which ſuperadded tinctures we will largely explain in the differences of Tranſplantations. And theſe concerning the Generation of perfect animals which have obtained ſtrong and powerful ſeed, which will endure for an age, howſoever it be agitated and toſſed with divers mutations of Tranſplantation. But here we had almoſt forgot the ſubtilty of the *Galeniſts*, which ſay that the young in the womb hath the faculty of ſenſe about the 36 day. I marvel

who

who of them hath peirced into the ſecret Cloſets of Nature? or who of them hath obſerved at what time the young one receiveth ſenſe in the womb? If that they ſay they found it by anatomy, it is falſe, for the young can live no longer when the mother dies. If they object and ſay that the mothers obſerved it, I ask of them by what means, and how? Certainly, if they had underſtood the ſciences and powers of the ſeeds, they would never have alleged and brought in ſuch old wives Fables. But that which *Hippocrates* profeſſeth that the male his bones being ſtrengthned and made ſomewhat harder moves in the third moneth, but the woman in the fourth, we likewiſe grant this, for the pregnant may obſerve the firſt leaping of the Child, and perceiveth it as the tickling of a flie.

Imperfect animals are thoſe which generate without a manifeſt putting forth of ſeed, as Eels, Frogs, and almoſt all inſected animals by their mutual embracings do ſend forth the flowr of Balm into the Matrices and Receptacles for Generation wherein all things are abſolved and perfected which are needful and neceſſary to Generation. Again, they profuſe or pour forth a fruitful ſeed which is craſs and clammy reſiſting external injuries, which ſeed is ſtirred up and compelled to work by the benefit of the heat of the Sun, and then it conſtitutes the Elements, and adjoyneth ſuch like Principles of bodies, and perfects the offices of mixtion, which things being perfected it abſolveth and finiſheth the Generation correſpondent to the ſcience of the mechanical ſpirits. In the procreation of fiſhes, when as the female hath laid down her Eggs, the male comes and ſprinkles his ſeed upon the Eggs, and how many ſoever have been ſprinkled with his ſeed take life, the reſt which are fruſtrate and deſtitute of the heat of the male do pine away and corrupt. There is the ſame reaſon of the Gene-

Generation of birds which bring forth Eggs in the place of ſeed, and then they keep them warm by their heat, and ſo bring forth young birds. The Generation by putrefaction which the Philoſophers call the Generation from ſeed and from putrefaction, differs from this manner of Generation.

The Generation by putrefaction is of that kind which the Generation of mice and bees is, which *Paracelſus* calls Generation *ex cagaſtro*; ſo worms are generated in cheeſe and hornets in the excrements of horſes. But concerning thoſe animals which do make congreſs and generate with animals of divers kinds, as the Horſe and the Aſs, the Wolf and the Dog, we will handle of them in the difference of Tranſplantations.

This Generation of Animals differs from the Generation of Vegetables, becauſe the ſeeds of animals neither do voluntarily riſe out of the Earth, nor are ſubmitted by the induſtry and labour of man, but the ſeeds having attained a fit matrix they proceed unto the Generation of perfect Animals, where they perfect the animals complementally.

The Laws and Foundations of Generations and Mixtions being demonſtrated, and the ſpiritual beginnings of Generations being explained, and alſo the manners and differences of the Generations of Vegetables, Minerals, and Animals, being adduced and inferred, it remaineth that we handle of Tranſplantation ſuperadded to Generation, which happeneth to all the orders of Generation; for thoſe which put the light of Generation and Tranſplantation before things unknown in Philoſophy and the art of Medicines, the difference being rightly underſtood, they prepare for us not any paſſage and entrance unto any vulgar Philoſophy and art of Medicine inſiſting in qualities, but unto Philoſophy grounded on the Laws of Nature. Certainly none can underſtand

ſtand the death of things, and the diſſolution of the Soul from the Body, which knows not throughly this difference, and if he know not the death of things and the diſſolution of the Soul from the Body, that Phyſician will never attain unto the preparations of medicines; for how ſhall he ſeparate things from life, which hath neither known life nor death, and attributes the functions of life unto dead things? what ſhall I ſay of the knowledge of Diſeaſes? Thoſe which abſolve this difference by qualities will never ſee how death comes to life, or how by the Laws of Nature the diſſolution of the Soul and Body happens.

But that we may come to the matter, we ſay that Tranſplantation is a ſymptom of Generation, but this is not to be underſtood in general of every Tranſplantation but in particular: for Tranſplantation is conſidered two ways; for either it is ſubject to the will of man, or it depends of Nature alone. Tranſplantation is twofold.

That which is ſubject to the induſtry and labour of man is perfected either by ſeed or cutting. In this Tranſplantation whether it be effected by material ſeeds or inciſion, two things are to be conſidered, Times and Place.

It is behoveful to obſerve times in the Tranſplantation which is to be perfected by the miniſtery of hands, becauſe there are defined and ſet Periods in which the force of the ſeminal flowr appears in Plants and Vegetables, for unleſs the flouriſhing and vigour of the flowr were tranſplanted by the time all labour were fruſtrate and Generation were in vain. So ſome material ſeeds of Plants have their flouriſhings and vigour of the ſeminal flowr in the beginning of the Spring, ſome in the midſt, ſome in the end, ſome in Summer, ſome in Autumn. There is the ſame reaſon of trees, which alſo have divers times of their flouriſhing and ſeminal vigour

of

of the matter, as the Quince-tree and the Damſin-trees are tranſplanted very ſeaſonably after Winter, the Cherry-trees and Almond-trees about Winter, Mulberry-trees before the Springs Equinoctial.

It is alſo convenient that there be places fit for the Tranſplantations done by mans labour, for except theſe ſubjects of mans Tranſplantations ſhall find a fit matrix, the Tranſplantation will be fruſtrate and in vain, whether it be done by inciſion or by ſeed. Therefore it is behoveful to obſerve ſuch places in our Tranſplantations as Nature affecteth, and in which places Nature will bring forth freely and plenteouſly fruits of this or that kind; for every ground doth not bring forth all fruits, ſome fruits Spring pleaſantly in ſunny places, ſome in ſhadowed places, which Nature he obſerveth thus, ſuch like and ſuch Plants being tranſplanted, our Ladies-gloves love little, Hillocks, the Poplar, the Willows, and Arſemart love the Waters, and Mercuries Fingers and Melilot as we have explained in the Generation of Vegetables. We will apply this firſt Generation of Tranſplantation fitly in the difference of the Generation of Diſeaſes.

The other kind of Tranſplantation is that which proceeds from Nature alone, or it is that which is cauſed by the more effective tinctures of the Elements, neither is it ſubject to mans ſenſe. For the right underſtanding of this Tranſplantation, it is behoveful to explain the roots or tinctures of things which help both for Generation and Tranſplantation, though the roots or effective tinctures, the efficient cauſes of Tranſplantations, have not been explained at any time of any Philoſopher, but they have adumbrated or over-ſhadowed them by figures, metaphors, and allegories. And theſe tinctures are twofold, either perfect and firſt, or elſe corruptible and ſuperadded.

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The perfect and first Roots of things are Stars, Seeds, Roots of Transplantations, and of the Philosophers they are called the tinctures of the Elements. The seeds or roots of Transplantation shew the cause of death and dissolution. The seeds or stars of Generation are explained both in Philosophy and in the difference of the Generation of natural things; now we will handle of the Stars, Seeds, and Roots of Transplantation. For we say that every Generation by the superadded Transplantation is removed and displaced from the degree of dignity, whereby the Seeds, Stars, and Roots of Generation are lesse able to manifest their gifts and in-bred sciences; for every transplanted Generation, (that is) Transplantation of spirits, doth not change unto the better, but unto worse; and the properties and gifts of every transplanted Generation, (namely of the spirits) are much weakned by the superadded impressions and concurring Stars of Transplantation. The tinctures of the Elements, Stars, Seeds, and Roots of Transplantation or Impressions which cause Transplantation, are the Being or Essence of poison, which especially is found forth and appeareth in Minerals, as in Arsenick, Sulphur, Vitriol, Mercury, Antimony, and in Saturn. In Vegetables as the Nettle, Woolf-bane, Hemlock, and the Poppy. But it is circumspectly to be observed, that Transplantation in regard of the tinctures is twofold, namely, the universal and the particular.

The universal Transplantation is that which extends together unto all natural things by Gods curse, for there is nothing free from Transplantation in the whole Nature of things, but it hath impurities admixt and adjoyned unto the veins, guests, and tinctures of the Elements, and unto the Stars, Seeds, and Roots of Transplantation; for the Stars themselves (as *Job* witnesseth) are not free from this Transpalntation; neither Gold,

Silver,

Silver, or Gemms are excepted from this Transplantation though they seem to carry an anatomy of soundnes or purity. *Paracelsus* (*in Chirurgia majore* 2 *Book cap.* 8. of his 3 Tractate) saith, that Gold by his Nature hath Realgar, or being of poison, which is separated from her by *Antimony*; for if that Gold wanted Realgar or poison (as *Paracelsus* speaks) the Spagirical Philosophers would not so strictly command that before the preparation of potable Gold that the body of Gold should be separated from poison and impurities. So amongst Vegetables every body hath poison, and those which be called alimental of Physicians. That Vegetable which cannot be rightly separated neither by artificial or natural concoction of the Ventricle, is the cause of many most grievous Diseases. Whereupon with *Paracelsus* and other true Physicians this being of poison is celebrated to be almost the most noble amongst other beings of Diseases. Of which being of poison, and more common cause of Diseases we will more largely handle in the differences concerning the Generation of Diseases. This general Transplantation contains in it a spiritual Transplantation in regard of the tinctures which bear sway in all the Elements.

The spiritual Transplantation is twofold. The first is the Transplantation of Individuals. The second is of the kinds.

The Transplantation of the Individuals is in which the utmost Signatures are only changed, as Colours, Smells, Tastes, Magnitude, Figure, &c. yet this transplantation is not to be read so, that it be not made with the superadded tinctures of the Elements, but by Seeds, Stars, and Roots of the same kind, as Vegetables with Vegetables, Minerals with Minerals, &c. Seeing there be many seeds in Vegetables, in which the Sciences and predestinated gifts of many Individuals are conjoyned,

which

which by the judgment of the ſenſe do ſeem to differ in ſome ſort in kind, it is no marvel if that they paſs into new Familes by a light moment; *Severinus* p. 141. as if Watercreſſes be tranſplanted into Mint, Rape into Radiſh, the herb *Imperatoria* into *Angelica*. This Tranſplantation is neither to be aſcribed to the tinctures of the Elements, nor being of Poiſon, but to the Star, Seed, or Root of Mint, Radiſh, Angelica, and to the Roots of Watercreſſes, Rape, and the herb *Imperatoria*, by the perfect mixtion of the Individuals ſuperadded. In this Tranſplantation the power of the Root, and his family or kind, remaineth, and ſheweth certain ſigns, though it be very much changed.

The Generation of Gemms is a Tranſplantation of this kind, which are produced from the firſt and common Root of Metalls, the Stars, Seeds, or Roots ſuperadded and concurring. So from the Roots of Lead the Adamant is tranſplanted, from the Roots of Gold is the *Saphirus* tranſplanted, from the Roots of Copper is the *Smaragdus* tranſplanted, from the Roots of Iron is *Berill* tranſplanted, &c. Thoſe which are ſpoke of the Stars, Seeds, and Roots of Tranſplantation, namely, thoſe which manifeſt the anatomy of death and diſſolution, are not to be underſtood of the Tranſplantation of the Individuals, but of the general Tranſplantation and of the kinds; nevertheleſs the general Tranſplantation is alſo to be referred unto the Tranſplantation of Individuals; for no natural body (or which is produced of four Elements) wants impurities or being of poiſon. The Tranſplantation of perfect animals pertains alſo unto this Tranſplantation of Individuals, for it is above ſaid that a woman is a tranſplanted man: for in the Generation of perfect animals, if the Star, Seed, and tincture of the *Menſtruum* concur, and be indued with a ſtrong power, all the ſeed ſhall be adorned with properties and parts

in the *Menſtruum*. If that the Star or Seed of the Male ſhall domineer it produces the Male, and mans Members. But here an Inquiſition may be made, how it comes to paſs how *Hermophradites* are generated, having both Male and Female members. The anſwer is, that if the Stars and Seeds of the Male as well as of the *Menſtruum* ſhall be equal in vertue, in the mechanical proceſs of Generation *Hermophradites* are generated; for that ſeed or ſtar doth ſometime predominate, and hath the nature of the one; forthwith it abounds with propenſion to beget man, forthwith to beget woman.

That Tranſplantation which riſes from the congreſs of animals of divers kinds is often barren, neither can there be a natural Tranſplantation unleſs their ſeeds conſpire with exceeding great Society and Conſent, for animals do difficultly admit Tranſplantation, which are ſeparated by the perfect diſtinction of the Sex. Hither is referred the Generation of Minerals, which hath (as a Companion of Generation) Tranſplantation adjoyned nigh the nature of an *Hermophradite* with Balm. The Fruits of the ſuperiour Globe are alſo obnoxious to this Tranſplantation, and that if they be perfected at the ſame time, and have conſpired by the Society of the beams, as Snow and Rain, and there are made Tranſplantations of the bodies of the Fruits, namely the qualities of the bodies being altered by violence, frequency, aboundance, and diuturnity.

The Tranſplantation of the kind is where not only the external ſignatures, but alſo the internal are changed, and thereby the Root and Firſt Matter. This Tranſplantation proceeds from moſt valid and effective tinctures, and only adheres to the Individuals of things, (that is) to the beginnings of bodies. Again, it hath poſſeſt the very Root of the thing, ſo that there is no further hope that theſe firſt Tranſplantations may be mend-

mended. The tinctures of the Elements are proper unto this Transplantation, and it differs in nothing from the general Transplantation of things, but that the Transplantation of the kind may be caused by more valid and effective tinctures of the Elements, but the general Transplantation is caused by more light tinctures.

The Transplantation of the kind and mutation of the Root appears in the Tare and in the Darnel, in which Transplantation the Root of the Wheat is transplanted by the tinctures of the Elements into a calamitous chance. Hither pertains Antimony and *Anarchisite*, *Sol* and *Luna*. It is to be observed, that those tinctures of the Elements are not altogether disagreeable from the thing to whom they are superadded, but in some sort they conspire with them, though they endeavour for dissolution, and make divers deceits against life; for if they had not some affinity with the Roots, Stars, and First Matter of things, they could not be mixed, and so the Counsel and intent, not only of Generation, but also of Transplantation shall be anihilated and frustrate.

# A true and Philoſophical Explanation of all Diſeaſes, both Aſtral and Material, Acute and Chronical.

## CHAP. I.
### *Of the Beginnings of Diſeaſes.*

*Galen* and his imitators have made the grounds of Philoſophy to be the Elements and Qualities adjoyned unto them, and the Principles of the art of Phyſick to be the Humours. Theſe grounds and principles being laid of Philoſophy and Phyſicks, they make an eaſie compendious way unto the top of them without any labour and ſweat. But yet concerning the Spirits of Diſeaſes both *Galen* and his Sectators are ſilent. The power and force of which riſe immediately from Spirits, Winds, and Vapours, as *Hippocrates* teſtifieth in his book *de flatibus*, where he profeſſeth that all Diſeaſes as well Aſtral as Material, Acute as Chronical

The Reciprocal Nature of the Spirits is to be noted

for the Material Diſeaſes, for Bodies are produced from Spirits, and again Bodies are reſolved into Spirits, and the Beginnings of Material Diſeaſes are ſpiritual, (that is) vaporous which afterward end in Coagulation, which in the curing is to be reduced into the Firſt Matter, (that is) into a vaporous ſubſtance.

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riſe from Spirits, Winds, and Vapours. Here we muſt have reſpect unto the Philoſophy in which we have diſtinguiſhed the Univerſity of things into two Globes, the Superiour and the Inferiour. The ſuperiour contains the Fire and the Air; The inferiour contains the Water and the Earth. The Properties of the Elements being conſidered, we may more eaſily ſearch forth the Nature and Properties of the Spirits: for the Seeds and Stars of all the Elements do ſomewhat imitate the Nature and Poperties of their Matrix.

If firſt we conſider the Fire we ſhall deprehend the moſt forcible impreſſions of the Element of Heaven, as alſo moſt vehement impreſſions in regard of the power of operation unleſs they be tempered with the confluence of more benign and leſs violent Elements. Water temperates the Element of Fire, the next unto it is Air, and the Earth hath the loweſt place.

## CHAP. II.

### *Of the Spirits and Stars of the Elements.*

THe Elements are twofold; Spiritual, as Fire and Air, and Corporal, as Water and Earth. Of theſe all natural things are compounded, and are reſolved into them again; and from theſe they do not only receive life and being, but alſo they receive nouriſhment from them for the conſervation of life; wherefore it is truly ſaid of *Hippocrates*, We are nouriſhed by the ſame of which we are compounded, though not actually yet potentially: for all our aliment which we receive from the Elements is conveyed to the mechanical ſpirits of our bodies, by which it is tranſmutated into the ſubſtance of our Baliam.

Nutriment is twofold by reaſon of the Elements; Spiritual and Corporal. The Fire and the Air do yield

us ſpiritual nouriſhment; The Water and the Earth yield us Corporal. This nutriment, whether it be ſpiritual or corporal, contains in it three Principles and animal Balſam: for the bodies of all the Elements conſiſt of Salt, Sulphur, and Mercury.

Our firſt-begot ſpirit, or in-bred heat, or vital Balſam uſeth this ſpiritual aliment, and it requires the reſolutions and fruits of the Celeſtial and Aery ſeeds, which are conjoyned by great neceſſity; and this ſpirit doth not only receive alteration and refrigeration from this aliment, but Subſtance, Body, and Nutriment, yet ſuch as is agreeable unto it.

In the Doctrine of Tranſplantation we have demonſtrated that in all the Elements and firſt pure ſeeds of things there are permixt and implanted tinctures, or roots, or ſtars, the Authors of Tranſplantations, which induce and bring the anatomy of Diſeaſes and Death into the Common-wealth of life; whatſoever therefore receiveth and ſucketh life and aliments from the Elements, doth therewith receive Diſeaſes, for all aliments are ſeeds, but yet permixt with impurities.

From theſe we collect that there are four ſtars or ſpirits of Health in the Elements, ſo alſo four ſtars or ſpirits of Diſeaſes lurk and are cloſely contained in the Elements. And theſe are in the Macrocoſm. In the Microcoſm alſo there are four ſtars of Health, and four of Diſeaſes. *Paracelſus lib.* 1. *Param. de origine Morb. cap.* 369 *ex tribus primis cap.* 2.

## CHAP. III.

### *Of the viſible Stars of the Firmament.*

COncerning that which the Aſtrologers ſay, that the good and bad fortune of men doth depend on the fortunate or malignant aſpect or poſition of the ſtars,

we

we will not ſtand on it, neither do we reject or approve of their fictions and writings concerning Nativities, or of the fore-deeming Aſtrology in this place, Seeing we conſider the nature aſwell of fixt ſtars as of erring ſtars, and by what means they cheriſh and conſerve theſe inferiour bodies, and how they bring and endeavour corruption and deſtruction to the reſolved ſtars and ſpirits of the Diſeaſes.

The ſtars of the Firmament which are the moſt perfect bodies, and are repreſented by a viſible form, are contained in the other Elements in vertue and vital power: for we ſee the Golden chain of *Homer* and the Society of the inviſible nature with the viſible, and we deprehend it in the conſpiration of the ſtars as well of Health as of Diſeaſes.

In the ſuperiour Globe we ſee the Fire of the Heathen, Baths or Waters hot by Nature, and we find the ſame poperties in the ſtars of the Heaven or Firmament, and they are by ſo much more forcible by how much there is the greater difference of theſe Elements.

In the inferiour Globe we ſee Cryſtal and ſtones to be cold by Nature, likewiſe we ſee ſome viſible ſtars having the ſame property. The Loadſtone hath an attractive faculty, the like attractive faculty is in many ſtars by influences.

Theſe operations of the ſtars are not to be aſcribed to the Heat or Cold of the ſtars, but they are contained in the faculties and ſciences of their principles of which they conſiſt. Concerning the offices of the viſible ſtars, they are created of God for ſigns and ſeaſons, that they may make day and night, and that they may diſtinguiſh the times, not that they confer any thing to the heat, pulchritude, nature, and properties of Man, or fruits of the Earth or Water, as many Aſtrologers do trifle, but that the Sun and the Stars ſhould be as inſtruments of

digeſtion, even as our material Fire and our *Vulcan*: for without the viſible ſtars we cannot live, ſeeing that the heat and cold and digeſtion and maturity of natural things, which we uſe in our Meat and Drink are cauſed from them.

The more principle viſible ſtars are ſeven, *Sol*, *Luna*, *Saturn*, *Jupiter*, *Mars*, *Venus*, *Mercury*, ſo likewiſe there are ſeven orders of the fixt ſtars, of which every one is referred to a principal ſtar, ſo that ſome ſtars are Saturnine, ſome Jovial, ſome Martial, ſome Mercurial, ſome Solar, ſome Venereal, ſome Lunar, which at the accompliſhed and decreed times do either produce many fruits of Soundneſs or of Diſeaſes.

## CHAP. IV.
### *Of the Being of Stars.*

A Being is a thing or ſubſtance which hath power to govern, change, and affect our bodies. *Paracelſus in param. de entibus Morb.* he reckoneth five kinds of theſe Beings. 1. The Being of the Star. 2. The Being of Poiſon. 3. The Being of Nature. 4. The Being of Spirits, (that is) of Enchanters. 5. The Being of God. Theſe five Beings are five Originals or Cauſes of Diſeaſes, of which Cauſes every one hath full and perfect power of procreating all Diſeaſes; ſo that according to the Beings or Cauſes, there are five kinds of the Plague, five kinds of the Dropſie, five of the Jaundies, five kinds of Fevers, and ſo of every Diſeaſe there are five kinds, and not one kind of every Diſeaſe as Phyſicians have falſly perſwaded themſelves hitherto, ſeeing that every Being is able to engender all the Diſeaſes; and as in the inferiour Globe of Water and Earth we ſee the fruits which generate the Stone, the Tartar, the Sand, the Gout, the Pining, and the Dropſie; ſo in the ſuperiour Globe,

Globe ſome ſtars have the ſame Properties and corrupting tinctures, and ſeeds of Diſeaſes, and are able to produce all Diſeaſes; which thing *Hermes Triſmegiſtus* the Father of the firſt ſacred Philoſophy teſtifies, when as he ſaith, It is true and no lie, it is certain and moſt true, that that which is below is as that which is above, and that which is above is as that which is below. This ſaying of *Hermes* is not only to be underſtood of the Conſpiration and Harmony, or Conflux and Conſent of the Firſt and uncorrupted Matter, or of the ſtars of Generation in both the Globes, but alſo of the Conſpiration of the ſuperadded tinctures and ſtars of Tranſplantation.

The Holy Ghoſt confirms this *Hermes* his concord of the ſuperiour and inferiour things, and as well of the firſt perfect Nature as of the corruptible and ſuperadded Nature, by *John* in the *Apocalyp.* where it is writ, that the ſtar of Wormwood fell upon the Waters, and made the Waters bitter for the Deſtruction of man. Apoc. 8.

Furthermore, this ſtar and other like in properties are deprehended to be in the ſuperiour ſphere & ſtars of the Firmament. So alſo the properties of *Arſenick*, *Colocynthis*, *Devils Milk*, and *Scammony*, and all the properties of things and of ſuperadded tinctures (according to the ſentence of *Hermes*, and Doctrine of the holy Ghoſt) are found to be in the ſuperiour Globe and viſible ſtars, which properties are hidden in the bodies of the inferiour Globe. We were ever happy Aſtronomers, Philoſophers, and Phyſicians, if we knew that concordance of *Hermes*, then we could truly interpret that which God ſpake by *Moſes*, That they were for ſigns, which thing we ſee with half ſhut eyes, theſe Concordances being not known. The Tranſplantation of Water and Earth.

Certainly many Phyſicians do neither believe nor do grant that from the ſtars of the four Elements, as from univer-

universal causes of all Diseases as well spiritual as material, acute as chronical, all Diseases do rise, seeing that the stars are such clear, beautiful, and lucid bodies which do absolve and finish a certain Course.

From hence it appears that they only read the Writings of the Heathen, and that they have lost the great book of Nature, and the book of Philosophy, and art of Physick, and that they have not read the Bible, from which as from a Fountain all Wisdom floweth; for if they had read the Bible with judgment they would have found it in expres words writ in *Job*, that the stars before God are not pure, but contaminated with impurities and tinctures superadded; wherefore as the Earth for the fall and prevarication of the first man was Cursed and filled with thorns and briers, even so the superior bodies the like spiritually, which the inferiours receive corporally, which *Hermes* and all real Astrologers confirmed by Experience, do affirm.

## CHAP. V.

### *Of the Being of Poison in the Visible Stars.*

SEeing that in the visible stars of the Firmament there are found not onely the form of the Wheat, but of Darnel, and not only the Nature and Properties of Gold and Silver, Balmmint and Rose, but of *Arsenick*, Woofsbane, and Poppy, it follows necessarily, that the Being of Poison is contained in the Being of the stars, though it differ from the being of poison in the inferiour bodies, because it is in the stars spiritually, but in the inferiour bodies corporally: for *Paracelsus* in his book *de ente Astr. cap. 9.* writes, that there do not more poisons exist in the Earth than do in the stars, when as he says, all the kinds of poisons which the fruits of the inferiour Globe of the Earth and Water do shew unto us, are

are likewiſe contained the ſtars of the Firmament. And furthermore he ſaith of thoſe exalted ſtars poiſoned with impurities and reſolved ſeeds, that they can produce all Diſeaſes which theſe inferiour bodies by the being of their poiſon can produce; for the original and cauſe of all Diſeaſes is the being of poiſon, and all Diſeaſes are generated from poiſon. Wherefore Phyſicians perſwade themſelves that all Diſeaſes as well ſpiritual as corporal have their original and beginning from the ſpiritual or corporal being of poiſon. The being of poiſon is rightly diſtinguiſhed for the difference of the ſuperiour and inferiour bodies into the ſpiritual in regard of the ſuperiour and corporal in regard of the inferiour bodies.

We have ſaid in our Philoſophy, that no Element doth bring forth fruits in his own proper place, but in a ſtrange place, and that the fruits of the Firmament were abſolved and perfected in the Air; for as the fruits of Sanity flowing from the Firmament are abſolved in the Air, ſo alſo the ſtars of the Firmament do lay down the fruits of Diſeaſes and Death in the boſom of the air, that there they may attain the predeſtinated term and perfection. But ſeeing that the neceſſity of the air is ſo great to all living creatures that they cannot want it for a moment, It comes to paſs, that not only brute Animals do attract corrupt and infected air by breathing, but alſo men; for the aliment of the Microcoſm as of the ſuperiour Globe is altogether inviſible and ſpiritual. *Hippocrates* in his book *de flatibus*, ſhews the unreſiſtible neceſſity of this aliment. The neceſſity of breathing is ſo great to all mortal creatures, that though man abſtain from all other things, ſo that he neither eat, nor drink, yet he may live two or three days or moe: but if any man have the paſſages ſtopped by which breath enters into the body, he dies in leſs than a moment of an hour. Again, men may

may ceaſe from other labours, but there is no reſt or ceaſing from breathing granted to any. *Paracelſus* in his book *de ente Aſtror. cap.* 7. calls the Air a great Myſtery, but yet for ſome analogy or ſimilitude, for by the air he underſtands the ſtars of the air which give life unto all things. And it is truly ſaid of *Paracelſus* in the ſame Treatiſe, *cap.* 7. that all bodies and Elements are preſerved by the air; but not by the air alone, but by ſeeds and ſtars; for all aliments and nutriments are ſeeds, but mixt with impurities. Neither is the air alone as far as it is an Element infected with poiſonſome properties, but that great Myſtery from the reſolution of the poiſonful tinctures is Tranſplanted and tranſmutated, which gives aliment to the vital Balm. So that this aliment being received, and the great Myſtery being Tranſplanted and tranſmutated, the animal and vital Balm is alſo infected, whereupon follows the Tranſplantation of the body into a calamitous chance. Although this aliment be inviſible and want external ſignatures (by which they make differences of the aliments of the inferiour Globe) as Taſte, Solidneſs, Craſneſs, Tenuity, Clammineſs, Heat, Eaſie or Hard Digeſtion; yet it is not deſtitute of the interiour ſignatures; for the ſpirits and reſolutions of fruits of the ſuperiour Globe are neither ſweet nor ſowr, bitter nor ſharp, white nor black, and very often admit or receive ſtinking ſmells. In this aliment four qualities as the qualities or faculties of ſome poiſons exiſt and triumph, which neither by taſte nor ſmell, or any manifeſt qualities ſhew and manifeſt their occult qualities. But pernicious reſolutions are onely deprehended and known from the affects.

CHAP.

## CHAP. VI.

### *Of the differences of Stars, namely, of the Benign, the Mean, and the Extreme hurtful.*

IF the inferiour bodies be as the ſuperiour, which is confirmed by the Teſtimony of the Holy Ghoſt and of *Hermes*, then all the ſtars in the Firmament do contain in them the anatomy of Diſeaſes and Death; but many are found forth whoſe reſolutions are wholſome; for in the inferiour Globe Nature hath ſet before our eyes Gold, Silver, Gemms, Balmmint, Roſes, Violets, Betony, Wheat, Barley, Wine, Milk, withall which Nature refreſhes the vital ſpirits continually as with food and aliment. Again, we ſee the herbs and medicamental ſimple bodies, Lettice, Caſſia, Rheubarb, Polypody or Oakfern, Vinegar, Agarick, the herb Trinity, Arſemart, Cuckowpitle, and others of that kind. Laſtly, ſome do ſhew poiſon manifeſtly, as Arſenick, Wolfbane, Poppy, Hemlock, Antimony, Vitriol, Mercury, Scammony, Devils Milk, Colocynth, all which reſiſt mans Nature, and intend preſent death.

As the inferiour Globle yields unto us three Orders of all fruits of the Earth and Water common to things and kinds, namely, that ſome are wholſome unto men and neceſſary for life, as is ſaid of Wheat and Wine; Some are indifferent and mean, as is ſaid of Caſſia, of Lettice, Polypody, and Rheubarb; Some are altogether contrary to mans Nature, as Arſenick, Hemlock, Woolfbane: Even ſo we diſtinguiſh all the ſtars in the viſible Heaven into three Orders. Firſt, ſome ſtars have the anatomy of Soundneſs, whoſe reſolutions are neceſſary for the health of Animals, and they have alſo the ſincere conditions of Nutriment; neither is there any poiſonful property found in them by ſenſe or effect. Theſe

ſtars

ſtars anſwer in the inferiour Globe to Gold, Silver, Gemms, Balmmint, Roſe, Wheat, Wine, Milk. Secondly, ſome ſtars have tinctures and medicamental properties, but yet lighter admixt in their exaltations and their reſolutions which riſe at the ſeveral times of the year, and are frequent. Theſe ſtars in the inferiour Globe agree with Lettice, Caſſia, Cuckowpintle, Arſemart, Agarick, and others of this kind. Thirdly, ſome ſtars in the reſolutions of the ſeeds ſhew the poiſonful properties of Arſenick, Auripigmentum, Sulphur, Woolfbane, Libberdsbane, by manifeſt teſtimonies of the effects. Theſe ſtars in the inferiour ſphere have theſe nigh and of affinity with them; namely, Mercury, Antimony, Arſenick, Sulphur, Woolfbane, Scammony, Ellebor, the herb Devils Milk, Colocynth, &c.

From theſe it is manifeſt that natural things and fruits of the Elements, as well of the ſuperiour as of the inferiour ſphere, are divided into three Orders. Into thoſe which are benign and friendly unto mans Nature, and into thoſe which are indifferent and mean, and laſtly, into thoſe which are extreme hurtful and bring preſent death and deſtruction, as all fruits of aliments and reſolutions of ſeeds whether they be alimentary, or medicamentary, or extreme hurtful.

## CHAP. VII.

### *Of the differences of Stars, of which ſome Benign ſome Malicious.*

THough it be not our purpoſe to handle of the differences of ſtars in this place, and to explain their Nature and properties in particular, Seeing that it belongs rather to Aſtronomy and Aſtrology, notwithſtanding ſeeing that this knowledge of ſtars in this Doctrine is eſpecially required, we will briefly ſay ſomewhat of it.

The

The firſt of all we muſt conſider which Planets are benign, which are malicious and hurtful, and this of erring ſtars.

Concerning the fixt ſtars, we have diſtributed them into ſeven Orders, *cap.* 1. of this Treatiſe, and that in regard of the Planets and dominant ſtars to whom the fixt ſtars do (as it were) ſerve and imitate the Nature of their dominant Planets.

That the benignity and clemency, as on the contrary, the malignity of the Planets might be made manifeſt, we have divided the erring Stars or Planets into two kinds, The clement or benign, and the malignant.

The benign or clement Planets are the *Sun*, *Jupiter*, *Venus*, *Mercurius*, The malicious or malignant are *Mars* and *Saturn*, The indifferent Planet is the *Moon*.

After the ſame manner the ſigns of the Zodiack are to be explained, which the Planets or erring Stars illuſtrate and illuminate, and for the Nature of the gueſts, the Houſes or Gueſthouſes are made friendly or malignant. Notwithſtanding for the moſt part they ſhew and exerciſe their malice in their proper houſes, as *Saturn* in *Aquarius*, *Capricorn* and *Libra*, which is the houſe of exaltation. So *Mars* in *Aries*, *Scorpio* and in *Capricorn*, which is the houſe of exaltation. It is to be obſerved, that there are four triplicities of the Stars in the Zodiack, and there are three ſigns attributed to every Planet, which are indued either with good or malignant qualities by reaſon of the quality of their Planet.

Again, thoſe ſigns in the Zodiack are twofold in regard of the Elements. Some are fiery and aery; Some watery and earthly. *Saturn* hath a triplicity in the fiery and aery ſigns; *Mars* in the watery and earthly ſigns; ſo that *Saturn* and *Mars* are thought to comprehend the whole neceſſity of things by their malignity; for the

*Moon*

*Moon* and *Venus* (which otherwiſe are numbred amongſt the benign and mild Planets) when they are in the ends of *Saturn* or *Mars*, they are made partakers of their malignity, ſo that they are deprived of their good and friendly Nature unto men, and take upon them the unfriendly Nature and malignant to their inferiours, for theſe ſigns which are very much Saturnal, and too much Martial, are hurtful and unfriendly ſpirits naturally to the ſpirit; ſo that we ſay the Signs or Planets are infortunate, and contrary to mans Nature by *Saturn* or *Mars*, unleſs they be in their Houſes or Kingdoms (that is) either when they are there, or have their Aſpect thither either in Oppoſite or Quadrate. We call the Oppoſite Aſpect that which is betwixt thoſe which are diſtant very far amongſt themſelves. We call the Quadrate Aſpect that when as one is diſtant from another the fourth part of the Heaven, (that is) it is diſtant the third ſpace of the ſigns, and then the confluence doth ſomewhat mitigate the malice of *Mars*; ſo *Jupiter* doth temperate the malignity of *Saturn*, and bruiſes his poiſonful glaſs. The Aſpect of *Saturn* or *Mars* unto the *Moon* exiſts every where ill and malignant. And thus much of the Nature, Property, and Difference of the erring ſtars. Now concerning the fixt ſtars, and eſpecially the ſigns. All are not indued with poiſonful and malignant properties manifeſtly, but uſe and experience hath obſerved four, namely, *Piſcis*, *Aquarius*, *Scorpio*, and *Cancer*, theſe are alſo malignant, *Pleiades*, *Hyades*, the Conſtellations of *Piſces*, which repreſent ſtupefactive, ſomniferous, Poppies, and the Mandrakes tinctures, as alſo the Sulphureous and Vitriol tinctures. In like manner *Bootes* and *Urſæ* have the poiſonful properties of *Aquarius*, ſo alſo of *Scorpio* and *Cancer*. The Saturnine and Martial ſtars obtain the poiſonful properties (but more forcible and grievous) of Auripigmental

mental ſpirits, Arſenick, Armonial, and Sulphureal ſpirits.

The revolutions or circular motions of theſe ſtars are made with great Eclipſes and Conjunctions. *Hippocrates lib. Epidem.* hath deſcribed the unſeaſonable and intemperate revolutions of the ſtars in many words and circumſtances, who in this place is to be read of us.

## CHAP. VIII.
### *Of the Aſtral Impreſſion.*

IN the ſixth Chapter we have divided all the ſtars into three Orders, in regard of the inferiour bodies, namely, benign and mild, mean, and extreme noxious and hurtful. In the ſeventh Chap. we have divided the ſtars conſidered by themſelves into two Orders, and we have comprehended the indifferent and mean under the benign and mild ſtars by reaſon of the general Tranſplantation which happeneth equally to all created things of the ſuperiour and inferiour Globe. In the precedent Chap. concerning the ſpiritual Tranſplantation of the ſtars, we have handled and demonſtrated which ſtars did excel others in malice and malignity, whoſe beginnings and reſolutions are firſt of all to be conſidered: for all Diſeaſes which the inferiour Globe generates may likewiſe be produced of the ſuperiour. In the inferiour Globe and fruits of the Elements of Water and Earth, we can eſchew and flie thoſe things which are extreme hurtful and noxious, as far as they are known to us. But we can no way flie the Aſtral impreſſion and infected Air, but without diſcerning we attract as well the hurtful and infected air, as the wholſome, by inſpiration and inward breathing, and we uſe it for neceſſity, ſeeing it is inviſible and deſtitute of exteriour ſignatures. Furthermore, when the Conſtellation, Influence, or

Aſtral impreſſion ariſeth from the courſe of the ſtars, or unlucky and unfortunate placing and contrary motion thereof, or from the Aſpects of the Planets, as alſo the Malevolent and malignant ſtars have made reſolutions of the fruits in the air, and have imitated the aliment of the ſuperiour Globe in their ſignatures, according unto the poiſonful properties of the ſtars; and when the material ſtars riſe with the poiſonful properties of Arſenick, or when Arſenicks properties or Realgar of the Planets are begot by the malignant and infortunate poſiture or conjunction, then the plague is cauſed. But when the properties of Saturn, Ellebor, Colocynth, Scammony, and Devils Milk, have dominion in the air, they produce the diſſolute Diſeaſe, and the Dyſentery; for whatſoever the beams of the ſtars touch, that they change altogether, and indue the nutriment of the ſuperiour Globe with poiſonful properties, which men attract by breathing. And this is the engendring of the Plague, Dyſentery, Out-raging, Madneſs, Epilepſie, Gout, and of all Aſtral Diſeaſes; for there is the ſame reaſon of the indifferent or mean ſtars, which produce lighter Diſeaſes, as Fevers, Rheums, Horrours, Diſuria, Pandiculation, Sloth, Drowſineſs, difficulties of breathing.

## CHAP. IX.

### *Of the Anatomy of Aſtral Diſeaſes.*

THus far we have demonſtrated that all Aſtral Diſeaſes riſe from the being of poiſon. But perchance ſome will object, ſeeing that the being of poiſon is attracted ſpiritually by inſpiring, wherefore is not the whole body but ſome part, and not the heart but ſome other more principal Members tranſmutated? It is anſwered by the common ſentence of Philoſophers, that Nature rejoyces for Nature, and Nature receives that

Nature

Nature which it meets with; verily in man all the properties and ſtars of the Heaven and Earth are contained, and for this cauſe man is called a Microcoſm, though they ſhew the contrary; but yet he is ſo by reaſon of the like effects, as *Libavius* could not deny; for there are not only bad properties in man but good, as the form of Darnel lies cloſely in the ſeed of the Wheat. Therefore like do congratulate with like, and good properties do ever yield to the more ſtrong, when as bad are ſuperadded, as the form of Wheat yieldeth and granteth the Empire to bad properties, the tinctures of the Lilly being ſuperadded. Theſe Tranſplantations are frequent in the Generation and in the Curing of Diſeaſes. But certainly when the temperature of the bad properties and not of the firſt or ſecond qualities (of which, *Galen*, diſtemperature riſes) excelleth, and receiveth more nutriment from inordinate and bad diet, or from the influence of the ſtars, the natural actions of the Members are hurt, weakned, hindred, or altogether extinguiſhed, from whence it is a true ſaying, As many Members as many Deaths. When a Phyſician helpeth diſeaſed Nature by the like Remedies fetcht from the ſigned art and anatomy, the temperature of the bad properties is expelled, and the Empire and Dominion of Nature is reſtored.

And this is the true and proper Theory of the Generation and Cure of Diſeaſes. That we may return unto our purpoſe, and propound more clearly the anatomy of aſtral Diſeaſes, we will demonſtrate this anatomy by an example of the Dyſentery.

The poiſon of the Dyſentery is of the Nature of the fiery impreſſion, and the inteſtines of man have the ſame properties. Furthermore, the inteſtines receive that poiſon, and ſo it is conjoyned and united with the ſpi and malignant properties, which lie cloſely in the ſ

ſtance of the inteſtines, as the form of the Darnel in the Wheat; which properties of the inteſtines being malignant and ſtrengthned in the Period of Evacuations expel Nature, untill that after the avoiding and ejection of all the Excrements and Humours the faculties be excoriated, and ſo they expel and eject the blood, little pieces of fleſh, yea the very ſubſtance of the inteſtines.

So likewiſe the Brain hath his ſtars, which if they be rightly tempered in the Macrocoſm, the Brain is alſo well: but if they infect the air by Diſeaſeful reſolutions, the Brain admits the ſame malignant properties, and receives them unto the Vein as unwelcome gueſts; which is not to be underſtood only of the Brain, but of the Heart, Liver, Reins, Lungs, Milt, and Gall. This is the anatomy of the Places and the Planets which firſt of all are to be obſerved and underſtood of a Phyſician. Of which *Paracelſus* in the 4. Chap. *de duplici anatomia.* This I count the chief and eſpecial thing in a Phyſician, that he rightly underſtand the confluence of anatomy, and by what means Places and Diſeaſes do agree amongſt themſelves, not that it ought to be done without the exteriour anatomy of the Macrocoſm, but rather that it be deduced by the ſame influence.

## CHAP. X.
### *Of the Natural Being.*

THe Microcoſm being created from the Macrocoſm, and according to the Macrocoſm, contains in him four Elements, Heaven and Earth, Air and Water, he contains in him four Earths, four Fires, four Airs, four Waters. But he doth not alone contain the Elements which are the Matrices and Nurſes of things, but all the fruits and things begot of the Elements, and not only the

the Elements and their fruits, but all the ſtars of all the Elements, which are fourfold (as well of Health as of Diſeaſes) according to the number of the Elements, namely, Fiery, Aiery, VVatery, and Earthly ſtars, as in the ſecond Chap. *in Reſpectu Generationis & Tranſplantationis.* If this be true, which no wiſe man will deny, then the Firmament of both the Globes, the Planets, and all the Stars as well fixt as erratical are contained in man. Some things chance often in the Aſtronomy of the greater VVorld, as Conjunctions, Eclipſes, Oppoſitions, which Prognoſticate great Evils; ſo alſo great Eclipſes, Conjunctions, and Aſpects chance in the Aſtronomy of the Microcoſm or little VVorld, and in the Tranſplantations of times, and Prevarications of the confluences, by reaſon that the Laws of Harmony and Conſpiration are corrupted in the Firmament of the Microcoſm, ſo that there neceſſarily follows Barrenneſs, want of natural Moiſture, Pining and many other hurts and evils.

For all things are in all things: for there is in Nature Earthly Fire, Air, and Water; again there is Heavenly Earth, Air, and Water.

The natural Being is the Firmament of the Microcoſm, it becomes the Being of a Diſeaſe as far as there chance errours in the Firmament of the Microcoſm.

## CHAP. XI.

### *How much the Firmament of the Macrocoſm and the Microcoſm differs.*

A Man is a Microcoſm, and the moſt perfect creature of all creatures, he hath the Eaſt in his Mouth, the VVeſt in his Fundament, the South in his Navel, the North in his Back. And as there are four Cardinal winds in the greater World, ſo there are four Cardinal winds in the leſs World in theſe parts. The Bladder in the Microcoſm is the VVeſtern Sea into which all flouds flow, and in which they are conſumed, and in which the ſuperfluous Salt is reſolved. The hollow Vein in the

Though it go invisibly through the whole Body, yet it is grounded in the Vital or Animal Heat and Spirit.

Back-bone is a Mediterrane Sea in the Microcosm, namely of winds. The Concordance and Division of the Elements mixtly is perspicuous in the Microcosm. The Element of Fire appears in his eyes. The air is in the whole body, which air is the spirit of the Arteries. The Element of VVater appears in the Conduits, that is, in the Veins of the whole body. The Element of Earth is flesh with the bones, which is every way compassed with watery Rivers. But wherefore hath it seemed good to premit or put before the Elements and agreeable beginnings of mans Nature, and those which were unknown? but that the way might more easily ly open to the unknown things; for in these Elements the seeds and Celestial stars Aiery, Earthly, and VVatery, are cherished and nourished, which at decreed and appointed times bring forth fruits, either Messengers of Health or Diseases. In these also all the Planets work, namely, the *Sun*, *Moon*, *Mars*, *Saturn*, *Mercury*, *Jupiter*, and likewise, the *Saturnine*, *Jovial*, *Martial*, *Venereal*, *Mercuria*, *Solar* and *Lunar* stars, not bodily, but spiritually. The spirits absolve and perfect all the course in mans Astronomy and not bodies; from these arise new Changes, Exaltations, Conjunctions, Oppositions, Eclipses, and the Affections of mans Astronomy.

In the Macrocosm some stars beget Thunder, Lightnings, Hail, Rain, Heat, Cold, and Driness. Those in the Microcosm generate spiritually Fevers, Epilepsies, Dropsies, Rheums, Paralysis, Apoplexies: so the Heart and Sun, the Moon and the Brain, Mercury and the Lungs, Jupiter and the Liver, Saturn and the Spleen, Mars and the Gall, are compared amongst themselves, not according to their bodies, but according to their spirits; not according to the Elements, but according to the Stars. Therefore what actions soever are absolved

ved and perfected in the Macrocoſm by bodies, thoſe are perfected in the Firmament of the Microcoſm by ſpirits and vital powers.

## CHAP. XII.

*How Errours do chance to mans Aſtronomy, and how from the Being of Nature may be produced the Being of Diſeaſes, or Being of Poiſon.*

PAracelſus in his *Paragr. ſub titulo Aſtronomiæ*, fol. 50. ſaith, that there is one Heaven, one courſe of Stars, and one Man; and that Heaven is Man, and Man is Heaven, all Men one Heaven, and Heaven only one Man, according to the Cabaliſtical ſcience; all men are one man, all anatomies one anatomy, all the diſeaſes of all men are the diſeaſes only of one man: theſe are true in all parts of the World, in *Arabia*, *Europe*, *Italy*, and *Germany*; for we have laid the firm and ſolid grounds of our art not upon the ſand, but upon the living ſtone. Whoſoever would have the title of a Phyſician, and challenges the title of Phyſick, he ought to get the accurate and exquiſite knowledge of this Heaven. But what is the knowledge of this Heaven? but the knowledge of this Star; therefore who ſo hath obtained the knowledge of Heaven and the Star, he hath deſerved the true triumph of his name (that is) of a Phyſician. Heaven is internal and external, the Phyſician conſiders the internal, the Aſtronomer and the Aſtrologer the external.

The internal heaven is one in eſſence, but divers in kind; for the Spirit of God which hath ſeparated the Light from the Darkneſs, and he which hath created Heaven and Earth with his Almighty word, hath made in man as well the ſuperiour as the inferiour Firmament, yet the analogy of them both was reſerved. The infe-

riour Heaven or Firmament is corporal, which produces the fruits of the Water in the bosom of the Earth. Another is the Liquor of life conserving the body from corruption and destruction.

The superiour Heaven worketh in the Microcosm not by substance, not by the body, but by spirit, vertue, and vital power, as it is said in the 11. Chap. Nevertheless the superiour Heaven is nourished and conserved by the inferiour, for the great Heaven or vital mechanical spirits consume this Firmament or the inferiour Heaven continually; therefore there is need of restitution, mixtion, and composition. It is most truly said of *Hippocrates*, that conservation is continued by nutrition; for they are called the greater after a Philosophical manner, which excel in more forcible impressions and tinctures; and they are called the less or weaker which yield in the mixtion and conspiration of the beams, and grant the separations, alterations, and transmutations of their parts to the disposing and wills of the more potent and strong. The fecundity and fruitfulness of whole Nature is Established and Confirmed by the mutual conspiration of both the Firmaments or Heavens, and by their familiarity and nutrition; by the reciprocal course of the impressions, the knot or bond of health is conserved, the Laws of these being corrupted, barrenness, defects and most grievous diseases do follow in mans Nature.

Some things wee see in the VVorlds Astronomy, as the rising of Stars at certain seasons defend and conserve the wholsomeness of the year for the seasonable resolutions of fruits, forthwith the stars of Rain bringing more commodiously resolution are required. Sometimes the stars of winds, sometimes of serenity and clearness, sometimes of heat, sometime the stars of cold, snow, frost, dew, sometime of the VVest winds, and the stars of the genital defluxe are desired. And in the Terrestrial

Astro

Aſtronomy, ſometimes Roſes, ſometimes Violets, ſometimes Daffodiles, do ſpring and flouriſh; ſomtime Pulſe, ſometime Vines, Trees, and all Plants obſerve their Periods unleſs the cauſes of ſterility and diſeaſes prevent.

So in mans Aſtronomy the ſtars of the ſuperiour Globe, the vital ſpirits of the Heart and Brain are moiſtened kindly of the ſeeds with ſhowres, ſerenity, heat, and by the fruitful falling of dew and VVeſtwinds, and by ſuch like fruits of the inferiour Elements, which being abſent and wanting, defect of Radical humour pining and barrenneſs doth happen. Both of theſe ſtars do endeavour by the abound nce of aliments to reſtore the melting and decayed parts, and to recover the ſick haſtening unto rottenneſs.

Again, the inferiour ſtars bring forth Roſes, Violets, Balmmint, Valerian, Vines, Fruits, Gold, Silver, Rubines, Saphires, continually from aliments, unleſs the cauſe of ſterility ſhall prevent, not that they demonſtrate the external ſignatures in man, for they have loſt their outmoſt Veſtures by Tranſplantation, but becauſe they produce like properties in the ſpiritual bodies of mans anatomy, from which the ſuperiour ſtars receive nutriments, and all of them are made fit for their offices and actions; for tranſplanted Generation (as aboveſaid) becomes worſe and not better, and it is hindered, whereby the Roots of Generation may leſs be able to explain their gifts and native ſciences, for the ſpirits of Tranſplantations are more ſtrong and vigorous than of the inbred. But how ſhall the inferiour ſtars bring forth fruits of ſoundneſs and health out of the aliments, if that the temperature of the bad properties excel, and if the bowels of nouriſhing be faint and weak, whereby they may be leſs able to ſeparate the pure from the impure, and the unfirm from the firm? Certainly if the inferiour Heaven be deſtroyed and corrupted, of neceſſity the ſuperiour

periour Heaven muſt be corrupted, for how will it give that which it takes not, or how will it give that which it hath not?

From hence it is that the ſuperiour Heaven endeavours diſſolution, ſeeing that the ſtrength is conſumed, and it is deſtitute of nutriment; for we have ſaid that the Tranſplantations of times, what ſhall I ſay of times? but the prevarications of fruits and the confluences may bring ſuch evils and infinite calamities, yea laſtly Death it ſelf into mans Commonweal; ſo from the Being of Nature proceeds the Being of Poiſon and Diſeaſes.

## CHAP. XIII.

### *Of Curing of Aſtral Diſeaſes of the Greater and Leſſer World.*

Which riſe from the Firmament of the Macrocoſm, which riſe from the Firmament of the Microcoſm.

THere is required for the preſervation of Aſtral Diſeaſes, firſt an evacuation of impurities by convenient Remedies, for there lie divers ſeeds oftentimes of Diſeaſes in the filthy impurities; and if ſuch impreſſions be contained in the body, the aſtral are more eaſily admitted when as the bloud ſhall be impure, that impurity is not to be removed by the cutting of the Vein, but it is to be expelled by Diaphoretical Veins fetcht from Phyſical anatomy, not that one exhibition or giving will ſuffice for preſervation, but every week one Doſis of Diaphoreticks is to be taken by reaſon of the time.

In the Curing of the Epidemical Diſeaſes, firſt it is to be reſpected unto the being of Poiſon, and labour muſt be taken eſpecially that the Poiſon be aboliſhed and taken away ſpeedily without deliberation by convenient Remedies.

No better and more excellent method of curing aſtral Diſeaſes can be invented of expelling the being of Poiſon, than that which is made by ſweat. In this Cure the chief

chief Remedies are Diaphoretical or ſudoriferous Medicines which expel the being of Poiſon by ſweat luckily, and take away and diſperſe the miſts and poiſoned ſpirits of the bloud, eſpecially diaphoretical or ſweating Medicines are to be given, which are fetcht from Aſtronomy and the ſigned art, untill that all the Poiſon be aboliſhed.

In the curing of theſe Diſeaſes the *Galeniſts* are mad with reaſon, which make purgations of the belly obſtinately, when as no body is preſent with the being of Poiſon but ſpirits, for in aſtral Diſeaſes aſtral and ſpiritual Remedies are to be given. In the Curing of the Diſeaſes which have their beginnings and originals from the Firmament of the Microcoſm, firſt of all a Phyſician muſt know and underſtand Tranſplantation, which in Philoſophy is called Regeneration or begetting again; for example, if ſome be ſick with the Hectick in Phthiſis under the Empire or Dominion of Saturn, In the Curing of this Diſeaſe we muſt labour with all diligence to tranſplant Saturn into Venus, wherefore the moſt perfect Cure of Antimony is ſeen in the Hectick and Phthiſis becauſe it tranſplants Saturn into Venus. Theſe are the Myſteries of Cures, the ſecrets of Remedies, and the brevities of Manifeſtations. So all the Stars in the Microcoſm may be tranſplanted and made friendly unto mans Nature by the ſecrets of Remedies and Myſteries of Cures; ſo all deplored and deſperate diſeaſes are aboliſhed by this Philoſophical Tranſplantation, as the Leproſie, the Leprie and all kinds of the Leprie. There are the proceedings of many by which Tranſplantation or Regenerating is perfected, is comprehended in the preparations of Antimony,

Concerning this look into the following Treatiſe, *cap.* 16. at the end *de Cura Phthiſea.*

Malignant are to be tempered with the Benign.

CHAP,

## CHAP. XIV.
### *Of the Being of Poiſon.*

THus far have we handled of the Aſtronomy of the greater and leſs World, and of the ſtars, of diſeaſes of the Element of Heaven, and the Air, and alſo of the Curing of aſtral diſeaſes. Now it is convenient that we deſcend to the Philoſophy and diſeaſes of the inferiour Globe, namely of the Element of Earth and VVater.

*Gram. in Apolog. reſponſ. fol. 10.*

All the fruits and effects of the Element of Earth and Water have poiſon admixt, not only medicamental, and extreme hurtful and noxious, but thoſe which are called of Phyſicians alimental. Wherefore ſeeing we take aliments for the preſervation and nouriſhing of our bodies, we alſo receive poiſon mixt with our aliment; but if all be rightly adminiſtred in the frame of the Ventricle, this poiſon by the admixtion of more benign and wholſome meats being tempered, reſolved and ſeparated, is thereby expelled, or elſe this poiſon remains in the anatomy of the belly, and is the cauſe of many moſt grievous diſeaſes; for the governour and faculty of the Ventricle, if it have ſtrength and power of working, it ſeparates the pure from the impure, and changes the pure into a tincture, and gives the tincture to the body for noriſhment for the conſervation of life of the great Heaven in the little World, but when this Spagyrian or Separatour doth not rightly execute his Functions, and that the poiſon is ſeparated from the aliment, neither by natural nor artificial concoction of the Ventricle, it comes to paſs that the poiſon and the aliment conſpire, and after the conſpiration follows putrefaction and digeſtion, after digeſtion comes corruption, which is the breeder of all diſeaſes.

*All the kinds of Poiſon are in the Tartar.*

CHAP.

## CHAP. XV.
### *What the Being of Poiſon is.*

THe being of Poiſon which is in all aliments is an excrementitious and Tartareous impurity, which hath not an expulſive vertue, but rather a conſtipating Alumiſh and aſtringent faculty.

After that the ſtomach hath received, eaten and ingeſted meats, it ſeparates the pure from the impure. The pure nutriment is, if that the Ventricle be ſtrong the pure aliment paſſes to the members for nutriment, the impure is evacuated by ſtool. If the Ventricle be weak it ſends the impure unto the Liver, and there ſeparation is made; if that the Liver be ſtrong it ſeparates well and ſends the excrementitious matter together with the Urine; if there be a good ſeparation it is well, if not, the excrementitious and ſtony matter remains and is coagulated into a ſand which is called a Tartar. The original and Fountain of this evil muſt be diligently obſerved, from whence many diſeaſes of the great inferiour Globe do riſe. The original and Fountain of them is the ſtomach, which hath the properties of three beginnings flowing together with the ſpirits of the foreſaid Alumiſh conſtipating and ſowr Tartareous filth and excrements.

Therefore the other Cauſes concurring by which the actions or lythargy of the faculties of mans body are commonly hindered as things taken, done and outwardly happening, (that is) which chance outwardly and are able to hurt the ſpirits, as Baths, Falling, Confuſion, Venus, Separations, and Expulſions in a prepoſterous uſe of the Tartareous dregs being in the Ventricle and Inteſtines, and the ſtinking Sulphur or mans dung being conſumed and ſeparately evacuated the excrementitious impu-

impurity gets opportunity and ſeats it ſelf in the Ventricle and Inteſtines which * roots being ſet the ſpirits (which bear ſway and have vigour in the natural * anatomy of the Inteſtines, and ſeat themſelves in the filthy excrements) produce and cauſe the obſtruction and conſtipating of the belly, and endeavour the continuity and retention of the excrements. Theſe roots being firſt laid in the continual nouriſhing they will receive excrements though that ſo manifeſt errour do not chance afterward in the diet untill that at the accompliſhed time they ſhew Paroxiſms the Companions of Generations; ſo the mechanical ſpirits of the ſtomach being corrupt and ſtained by Alumiſh and ſtiptick tinctures they are made unfit for all natural motions, alterations, ſeparations, and digeſtions, and reſolutions, ſo that they abſolve and perfect the Functions of concoctions very ſlowly, and hence it is that crudeneſs, belching, inflammations, heavineſs, ſloth, drowſineſs after meat and the intollerance of hunger. *Sev.* p. 242. ſaith that this evil and ſuch like ariſe becauſe of the vitiated lithargy, and likewiſe the othet reſervacles (that is) emunctory or avoiding inſtruments ſerving for nouriſhing, being vitiated and corrupted, ſeparations and digeſtions are corrupted by little and little, and tranſplanted, as *Paracelſus* ſpeaks in his Treatiſe *de ente Veneni*.

* *Sev.* calls thoſe the Spirits of nature.

* Theſe he calls the Spirits of the thing.

## CHAP. XV.

### *What the Tartar is, which are the kinds, and which are Excrements.*

Amongſt the reſt read the moſt excellent Treatiſe of *Paracelſus de Morbis ex Tartaro, Tom. 4. operis*, concerning theſe Tartareal Diſeaſes and the Cauſes and Cures.

IT is ſaid that the being of Poiſon of the inferiour Globe is a Tartar, & it comprehends under it 4. kinds. The ſtone, the ſand, the lump, and the glew or ſlime.

This

This Tartar is an excrement of natural things coagulated by his ſpirits in man.

Excrements are twofold, firſt the excrement of man, ſecondly, of natural things.

The excrement of man is an impure and ſtinking Sulphur, which is avoided by the belly, and it is named the dregs of the belly.

The excrement of natural things is an excrementitious and tartareous matter, of *Paracelſus* it is called the Salt of the thing, which is not expelled unleſs it be admixt with impure and ſtinking Sulphur; it is coagulated into the ſtone, ſand, lump, or ſlime. *Severinus* in his Book *de tribus Principiis* cap. 2.

The faculty of the Ventricle is not able to ſeparate this excrement of natural things, ſeeing it doth ſtick more deeply in the aliments, but is conveyed to the more ſubtile mechanical ſpirits, namely, of the Meſaraical Veins, Liver, Reins, Bladder, and Inteſtines. If the mechanical ſpirits of the members ſhall ſtrongly ſeparate that excrement of natural things then the lithargy of the body ſhall every where be ſound: but ſeeing errours happen in the ſeparation, and that it is not exquiſite, a vaporous ſubſtance is diſtributed through the whole body together with the aliment, and finds place not only in the bloud and fleſh, but alſo in the marrow and other places where it makes his abode.

## CHAP. XVII.

### *Of the Excrements of the firſt three.*

IT is often ſaid that all aliments are ſeeds, but yet permixt with impurities. Theſe ſeeds are contained in three Beginnings which have their excrements, for in Sulphur there is a fat and ſmoaky excrement, in Salt a foul Earth, in Mercury there is phlegm. Hereupon divers diſeaſes are begot in mans body for the diverſity of places

places if they be not rightly ſeparated by the mechanical ſpirits of the bowels ſerving for nouriſhment, nor be expelled by the emunctory or avoiding and accuſtomed places. Seeing therefore ſuch like impurities of the three principles flow in the body, becauſe they have not a conſpiration in the body, but expel the vital Sulphurs from their Globes unleſs they be ſtronger and overcome the in-bred ſpirits, ſo the in-bred ſpirits do yield and give place to the ſtrange tinctures and impurities, being deſtitute of the favour and cheriſhing of their places they err, becauſe they are unknown gueſts and find not place in their Inn.

Theſe are the properties of the Elements or Sulphurs, (that is) of the nature of the mechanical ſpirits of the ſuperiour Firmament of the ſpirits of the Heart and Brain that they cannot ſuffer or abide any ſtrange or diſagreeable thing in their places, but expel all by their united forces and vertue. But if ſo be the tinctures of impurity find a firm Union with the mechanical ſpirits of the Ventricle, and the mixtion ceaſe in a fruitful Tranſplantation, and the governing of the in-bred Balm ceaſe, and the proper Functions be neglected, they bring forth and cauſe continually the diſeaſed fruits of Tranſplantation, neither can ſuch affections be expelled by any induſtry either of Nature or in-bred Balm, unleſs by the means and Miniſtery of art external Balm helps the internal, for the ſpirits of Tranſplantations are more ſtrong workers than the in-bred.

CHAP.

## CHAP. XVIII.

*Of the twofold Tartar, namely, of Meat and Drink, and what the difference of it is, and how much it differs in the Cure.*

IN the 1. place is to be observed that there be two kinds of Tartar, one from Meat, the other rises from Drink.

That Tartar which rises from Meat is more easie to be cured. That which rises from Drink is very hard to be cured. But there be many Meats taken which while they nourish they receive the place of drink; so there be drinks which while they quench thirst are in the place or stead of meats; from these one Generation of Tartar rises, not two kinds, though from the commixtion of meat and drink Generation be caused, yet from that commixtion only one kind arises, which afterwards is separated and divided into his kinds, and keeps the Nature of a Tartar, either of that which is commonly begot by meat, or that which is begot by drink.

The Tartars of Meat and Drink are distinguished in places, for the Tartar of Meat for the most part is begot in the anatomy and place of the Ventricle and Intestines, the Tartar of Drink is begot where the separation of the Aliment is from the Urine (that is) in the Mesentery and Ureters, &c.

Concerning the Tartar of meat, this is to be noted, that every excrement of the Ventricle passes through the Intestines, in which passage it stays somewhat longer, and also that Tartar which in the good separation is mixt with impure and stinking Sulphur, makes a constant union, and ever adheres with the spirits of the Intestines, and then it produces infinite diseases, almost all the kinds of the Cholick, the pains of the superiour and inferiour Ventricle, the obstructions of the Belly, and the dissolved diseases, as Dyarrhæa, Dysenteria, and Lienteria. And these of the Tartar of meat; for the more full understanding of it read the 15. Chap. We will handle now of the Tartar of Drink.

Urine is first separated from nutriment, without the limits or place of the Ventricle, which is thus to be understood; the Liver attracteth nutriment, and in that attraction Urine is separated from nutriment in the Mesaraical veins; when as yet it passeth crude through those passages it obstructeth the Mesaraical veins and pores and other passages through which it passes; from whence many obstructions and prickings arise, which are ascribed to the bloud but falsly. Oftentimes it comes to pass that for the abundance and reserving of Tartar (the Mesaraical veins being obstructed) nutriment cannot pass unto the Liver, so that it comes to pass that the nutriment remains in the stomach, and then follow Vomiting, loathing of Meats, the blasting of the body by a Planet, being a kind of the Phthisis, the paroxism of the stone which comes by cold and heat, as in the Plague, Pleurisis, and such like diseases; from hence the Erysipellas for the most part hath his original. The same is the Generation of the Tartar from Urine in the Liver, for Urine is nothing but a resolved Salt, so that the Liver is made the fountain of many diseases, which is a noble and excellent member, yea almost serving all the parts of the body, so that if it suffer any thing, all the members have a compassion, and also suffer and are brought into consent; hereupon is the Dropsie, the Fever, and the Erysipellas. Some fruits of trees, as Pears, are brought forth and produced in *May*, but they are ripe at the soone in *Autumn*; so also the Tartar hath times of Generation and Beginning, and also of maturity. So in the Ureters or urinary passages going from the Liver to the Bladder more sharp, hard, and strong Tartars are begot than are begot in the Ventricle, Mesaraical Veins and Liver, for in those passages it is perfected, which as yet was crude and undigested in the Liver, and when as it is perfected and digested it produces a more subtile

ſubtile Tartar and more grievous diſeaſes, and more difficult to be cured, for ſubtileneſs is the Author of power, Mark well *Michaelli in Apolog. Chymica fol.* 67. In the cure of the Tartar we muſt recur unto thoſe things which by their property and ſubtilteneſs, do not only diſſolve the coagulated Tartar, but alſo hinder the very coagulation, ſo alſo the Tartar muſt be cured by reducing, fol. 71.

The cure of the ſaid Tartar is, that it be diſſolved and brought into the Firſt Matter, and after this manner it is expelled.

There is no more excellent preſervative againſt the Tartar than the frequent uſe of Butter and Oil of Olives, by this means it cannot eaſily cleave and ſtick to the parts. *Quercitanus de med. priſc. fol.* 327.

## CHAP. XIX.

### *Of the Tartar in the more principal Members.*

THe Tartar is begot in the more principal Members, not of the Tartar of Urine, or of the excrement of the Ventricle, but from accidental and ſtrange excrement which breeds in that place; though it ariſe from meat, yet is it not begot of excrements. All the parts and members of the body ſtand in need of continual nouriſhment and conſerving, for every part of the body properly hath a Ventricle which ſeparates the impure and ſuperadded tinctures from nutriment. The Ventricle properly ſo called or Oeconomical Ventricle of the whole body ſeparates the impure from the pure, and communicates aliment to the whole body, and all his parts. That general ſeparation of the Ventricle doth not ſuffice the parts to be nouriſhed, but there is a particular ſeparation, ſo that every Ventricle of every part may perfect the nutriment more, and ſeparate it more

exquisitely. That impurity which is separated is also excrement, and hath divers emunctory places, as the Lungs by spittle, the Brain by the nostrils, the Spleen by the Veins, or by the Ventricle properly so called, the Reins cast forth excrement by Urine, the Heart by breathing forth of that mass and fuliginous or misty matter. From this excrement of the principal members a Tartar is begot, and as the excrements of the principal members are most subtile, so also the Tartar is most subtile, and in all things is like aswell to the nutriment as the excrement; for the body of Tartar which is carryed with the nutriment unto the principal members is volatile, and hath a vaporous substance. And this is to be noted of us, that the mechanical spirits of the members do differ much amongst themselves. As the mechanical spirits of the members differ much amongst themselves, the mechanical spirits of the Liver differ from the mechanical spirits of the Ventricle, the mechanical spirit of the Heart or Brain differs much from the mechanical spirit of the Liver in subtileness and power; furthermore, the volatile excrements of the members flie the mechanical spirits of the Ventricle and Liver, and are conveyed to more subtile and potent spirits, though the Tartar be little in the principal members; yet in power it is great.

## CHAP. XX.

### *Of the Tartar of the Lungs, Brain, Heart, Gall and Spleen.*

THe Arteries are the Ventricle of the Lungs, in which the nutriment of the Lungs is perfected, and the pure is separated from the impure, which separation the Ventricle properly so called cannot perfect, but it is proper to the Lungs, wherefore excrements are found in

in the pipes of the Lungs, which differ manifeſtly from the excrements of the other parts, in which the Tartar is cloſely contained; for the Tartar ought to be caſt forth with the excrement of the Lungs, otherwiſe it is ſeparated from the excrement, and ſticketh in the pipes of the Lungs. This Tartar ſurpaſſes the Tartar of the Inteſtines, and that which is contained in the paſſages of the Urine in ſubtileneſs, becauſe it is tranſmutated from volatility and ſpirituality into a Corporeal ſubſtance. The office of the Lungs was to attract Air and Spirit, and to make convenient ſpirit for the arteries, and to communicate it unto them for nouriſhment; when as the Tartar ſticks in the pipes, the Lungs are hindered, whereby they are leſs able to undergo their Functions as they ſhould, from hence many Diſeaſes are generated, as the Aſthma, the Cough, the impediment of Breathing or difficulty of Breathing, the Hectick Fever, and the Phthiſis, and other Diſeaſes, from which Tartar all the Diſeaſes of the Lungs are generated.

The Brain hath a proper Ventricle in which the mechanical ſpirits are, which are the Authors of Attractions, Retentions, Separations, Coagulations, Digeſtions, Diſtributions, and Expulſions. As the Ventricle properly ſo called is the Corrupter and Deſtroyer of all Diſeaſes, in that it doth not rightly execute his Functions, ſo the imbecility of the Ventricles is the cauſe of many moſt grievous Diſeaſes, of which ancient Writers never make mention. Furthermore it is a great thing to know the ſpirit from whence all the actions of the Ventricles proceed. If the ſpirit be infirm, the members alſo being infirm, corrupt and periſh. When the nutriment is conveyed to the Ventricle of the Brain, the mechanical ſpirits of the Brain ſeparate the pure from the impure, and give the pure to the Brain for nouriſhment, but expell the impure through the emunctory places, as

the noſtrils; ſo without the Brain in the place of the Ventricle Tartar is begot, from whence riſes the Phrenſie, Out-raging Madneſs, and other kinds of Madneſs, which Diſeaſes the old Writers have aſcribed to bloud and other humours. The Generation of the Stone and the Sand in the Reins is the ſame.

The Heart attracteth his own nutriment and ſeparates the impure from the pure, the excrement is that in which the Tartar lies hidden. The Heart lies hidden in his caſe from which it expells excrement. The nutriment of the Heart is the moſt ſubtile, the excrement is like to a drop of clear water. Now then the Tartar being coagulated by the ſpirit of Salt in the caſe of the Heart, forthwith the Tartar is begot, from which Generation of Tartar many Diſeaſes are begot, as the Cardialgia, the trembling of the Heart, and other Diſeaſes which the *Galeniſts* do badly aſcribe to the humours of melancholy and choler.

In the Gall alſo as in other excrements the Tartar of humours is found, as likewiſe the matter of Stones; if it be ſeparated and not expelled the Tartar is begot in the Gall from the which Compreſſions Vomitings, Cholick Paſſions and Suffuſions of the Gall are cauſed. In the cure of theſe Diſeaſes it is to be reſpected eſpecially unto the Tartar and little Stones, that by diſſolution they be reduced into their Firſt Matter, and be conſumed, not unto yellow or calfiſh choler; for all the Diſeaſes of the Gall almoſt are generated from Tartar. The Tartar or little Stones in the Gall expell the choler and caſt it forth into the Ventricle or Inteſtines, ſometime into the Liver, from whence ariſe the kinds of the Jaundies; for every Jaundies which is not removed by medicaments appropriated and convenient got and made from Vegetables, hath a familiarity and ſimilitude with the Tartar; and unleſs the Tartar be diſſolved and reduced

to

to his matter, all health is diſperſed. The paroxiſm of the Stone cauſes Contractures, Putrefactions, Cholick Paſſions; ſo alſo the paroxiſm of the Tartar or Stone in the Bladder brings with it the Jaundies of the Gall, Cholick Paſſions, Contractures, Compreſſions, the Vomitings of the Heart-ſtrings, and weakneſs and imbecility of the Ventricle.

So in the Spleen or place of the Ventricle there is begot a Tartar which begets Opilations or Obſtructions, and the Quartan, for this reaſon the *Galeniſts* ſay that the Quartan is incurable, becauſe they know not the Tartar, but they ſay that the cauſe of it is melancholy or aduſt choler, and they endeavour in vain to expell it through the Belly, the Tartar remaining.

## CHAP. XXI.

### *Of the Tartar of the Bloud, Fleſh, and Marrow.*

THere are Ventricles in the Bloud, Fleſh and Marrow, and all the parts of the body which are nouriſhed; where there is a Ventricle, there is a fire of digeſtion and a ſeparation of pure from impure; where there is a ſeparation of impureneſs from the pure ſubſtance, there is alſo excrement; and where there is excrement, there is alſo Tartar either alone or elſe commixt with other excrements; for through the whole anatomy of the body, and in all the parts of it excrement is two wayes conſidered, it is either Sulphur or it is Salt, for in every aliment three things are be conſidered, Mercury which is nutriment, Sulphur which is avoided and expelled through the Belly, and Salt which is expelled by Urine.

As thoſe excrements firſt in the Ventricle are coporal, ſo the excrements of the other parts are volatile and ſpiritual; for after the ſeparation of the Ventricle, ſpi-

ritual and volatile excrements coagulate in all the parts of the body.

It is an eſtabliſhed and confirmed ſentence of all Philoſophers, that the nature of bodies and ſpirits is reciprocal, that bodies are reſolved into ſpirits, and ſpirits are tranſmutated into bodies; furthermore, Fleſh, Bloud, and Marrow have their Ventricle, and Digeſtion, Separation, Excrement and Tartar. Nature expells the excrement of bloud by ſweat, it expells the excrements of the Fleſh by Urine, from whence the Urine of Bloud is, as *Paracelſus*.

The drineſs of the bones conſumes the excrement of Marrow, whatſoever remaineth comes and is conveyed unto the ligaments and concavities of the bones.

The nutriments of Bloud, Fleſh, and Marrow are altogether ſpiritual and inviſible, but the excrements are viſible, and yet they are the moſt ſubtile of all the parts in the body.

In the attraction of nutriment of Bloud, the excrement and Tartar was alſo ſpiritual and inviſible, as in the diſtilled and circulated ſpirit of Wine, but yet it ſeparates both the volatile and ſpiritual excrement in that they are excrements, whether Sulphur or Salt, by a moſt exquiſite digeſtion of the bloud; therefore the Tartar of the bloud is ſubtile, but it is coagulated by the ſpirit of Salt, and is reſolved and reduced by the ſame.

There is a twofold Tartar of the bloud, fleſh and marrow, either coagulated or reſolved. The Tartar is begot of the Element of Water whether it be from meat and drink, and therefore obnoxious to coagulation and reſolution, when the excrement of Tartar is not expelled forth of the veins, it becometh like to a corn of ſand, or like to the grain Rice; ſo alſo without the veins and pores ſuch like grains of Tartar are begot though they encline more to reſolution, notwithſtanding if they remain lon-

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ger under the power of the ſpirit of Salt, they increaſe into a corporeal coagulation. The filth or flegm of bloud is the excrement of it, if that filth be more craſs and be not evacuated by ſweat, the Tartar makes an union with it or the Sulphur, and when this is come to paſs the Tartar is no more generated, but dung and excrement, in which Tartar lieth hidden; from hence mixt diſeaſes are ingendred: for the excrement of Nature, namely Sulphur, putrefies, from whoſe putrefaction ariſes the continual rotten Fever and other inflammations. This is to be noted, that the excrement of bloud, *viz.* Sulphur, being commixt with Tartar is expelled by ſweat, but if for the weakneſs and debility of the ſpirits or Ventricle of bloud only the Sulphur be expelled, but the Salt or Tartar which is the other kind of excrement remain, whether reſolved or coagulated, and brings infinite diſeaſes with it. The bloud in the greater World is nothing elſe but Wood, but there are infinite kinds of Wood, therefore there are infinite kinds of bloud, and as there are divers fruits of Trees, ſo divers diſeaſes of bloud exiſt, as he ſpeaks in *Paragra. de Philoſophia*, pag. 27. In another place he ſaith that the bloud is the Element of Water in the Microcoſm. How many fruits of the Element of Water are found to be in the Macrocoſm, ſo many diſeaſes are found to be in the bloud of the Microcoſm.

## CHAP. XXII.

### *Of the Tartar of the Fleſh.*

THe liquor of the fleſh is the Ventricle of the fleſh, in which the excrements are ſeparated from the liquor of the fleſh and from the nouriſhment of it. If the ſeparation be exquiſite the excrements are carried unto the veins and pores of the bladder, and are expelled together

gether with the Urine; but when two excrements concur, namely, of the fleſh or of his liquor and nutriment, then the Stone is begot in the bladder and the reins; it is called the Generation of the Stone from the Urine of bloud, and ſuch little ſtones are begot, not only in the bladder and reins, but alſo in other parts of the body, from whence oftentimes ariſe obſtructions and divers chronical diſeaſes in the hips, loins, ſides, and other parts. Theſe are the moſt vehement kinds of Tartar or the Stone. The Stones which riſe from bloud are greater and harder, and have more invaſions of the fit than thoſe which riſe from Urine ſimply ſo called.

## CHAP. XXIII.

### *Of the Tartar of the Marrow.*

THe liquor of the Marrow is the Ventricle of the Marrow, this liquor is fatneſs, but the liquor of the fleſh is a thin water; the Ventricle of the Marrow hath a fire of digeſtion for the neceſſary uſe of life, it can both digeſt and perfect for it ſelf. In other parts, and in the Ventricles the excrement and Tartar is ſeparated from the nutriment, and ſo likewiſe in the Ventricle of the Marrow. The Tartar of this Ventricle is not in a coagulated form, but in a reſolved form, becauſe the fatneſs hindereth as in the 18. Chap. for the ſame cauſe is ſaid that butter hinders the Generation of the Tartar, whereby it may not be ſo eaſily coagulated.

The Symptoms which follow the Paroxiſm of the Tartar.

Though this Tartar be reſolved, nevertheleſs it produces many and divers Tartareous diſeaſes, which they are wont to call doloriferous fluxes, and every Arthetica and Sciatica which is not a perfect Gout riſes from this Tartareous liquor which is ſeated in the joynts, ſinews, and junctures or ligaments, which brings with it the ſymptoms of the Stone.

Fat Ulcers from the Tartar of Marrow.

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He which can cure the Stone may cure this diſeaſe, but if not, he can never attain unto the perfect curing of it. *Paracel. 3. Param. de morb. origina ex Tartaro. Tract. 5.*

The liquor of the Marrow of the ſound is ſound when the excrements are conſumed by the drineſs of the bones, and do not fall into ſtrange places, junctures, fleſh, and ligaments; but when they paſs over the ſet limits of their place, they produce divers diſeaſes, the Podagra, the Chiragra, the Genugra, the Sciatica, and the pains of the joynts.

There is a Ventricle and fire of digeſtion in the glewiſh matter of the joynts of mans body, the fire ſeparates the excrement and Tartar from the nutriment. The glew is a moſt excellent member indued with a moſt exquiſite ſenſe, which of all members can ſuffer the leaſt. The Tartareous excrement of it is twofold, namely, coagulated and diſſolved. In the beginning of ſeparation before the ſpirit of Salt come, it appears in the ſubſtance of the liquor, but after the ſpirit of Salt comes, it is coagulated into a ſolid ſubſtance, from which the Podagra, Chiragra, and Genugra are begot.

The Medicine which reduces, reſolves, and conſumes the Tartar, cures and removes the Podagra, and his kinds; and he which cannot reduce, reſolve, and tranſmute the Tartar, cannot remove the Podagra.

The Cholick riſes from the Tartar of the Inteſtines, *Theophraſt. Tom. 5. prob. 207.* The Stone of *Paracelſus* is called a Tartar of the bladder, ſo alſo the Urine is called a reſolved Salt. p. 208. *Eodem loco.*

CHAP.

## CHAP. XXIV.
### *Of the Eſſence of Seed.*

WE inſiſting in the ſteps of *Paracelſus* hitherto have explained the three Beings of Diſeaſes, the Being of Stars, the Being of Nature, and the Being of Poiſon; though *Paracelſus* makes five Beings of Diſeaſes, yet ſeeing three only have natural cauſes, and admit explication, the other two, (namely, 1. the magical being which is oppoſed directly againſt a Chriſtian man, 2. and the real being which is an unſearchable ſecret) are left unexplained of us, ſeeing that theſe three being explained ſuffice any Phyſician.

Perchance ſome may wonder wherefore we have not made mention in the general explication of Diſeaſes, of the three principles to the which *Paracelſus* aſcribes all the cauſes of diſeaſes. I anſwer, that *Paracelſus* in his book 1. and 2. *Param.* writes that all diſeaſes conſiſt in three beginnings, in Salt, Sulphur, and Mercury, but it is not ſimply to be underſtood; but in his 1. book *de origine Morb. ex tribus ſubſtantiis* in the end of the 2. Chap. he expreſſes his mind, ſaying, that every diſeaſe is to be conferred with man through all his parts, & he proceeds, that this is the ground of the knowledge of diſeaſes, if a diſeaſe muſt be conferred with man according unto his accident or proper and eſſential adjuncts, for ſo the four Elements, the three Principles, or three Subſtances, the four Stars, four Earths, four Waters, four Airs, four Fires, and all the conditions and properties of man are comprehended, without which no diſeaſe can be. In the greater World we ſee the ſublimation of Mercury, in which there are three beginnings eſſentially, for an individual by it ſelf is abſolute. In the leſs World ſuch a digeſtion is wont to be made from too much Fire of

digeſtion.

digeſtion. This ſublimed Mercury is the greateſt poiſon in the Microcoſm, begets the Epilepſie or Falling ſickneſs. But none will perſwade himſelf that this Mercury alone is a beginning, but an individual, in which not one but three beginnings concur. *Paracelſus* oftentimes calls it Mercurial Salt of Vitriol, in which he comprehends all thoſe which we have brought; ſometimes he calls it the Epilepſie which is from ſublimed Mercury. He ſpeaks truly & Philoſophically, not as of a beginning, but as of an individual, in which Mercury notwithſtanding predominates. So it is called κατ' ἐξοχὴν, the diſeaſe of Mercury, the diſeaſe of Sulphur, and the diſeaſe of Salt.

But that we may proceed to the being of Seed, we muſt call in mind that there are impurities and tinctures adjoyned to every kind and worldly root which endeavour death and diſſolution, and for this cauſe all things are obnoxious to death and corruption. Again, that there are impurities and tinctures ſuperadded to the individuals and beginnings which are uſual unto mankind for luſt and intemperance, of which we ſet down the being of Seed, for in them oftentimes the roots of the principles are ſo polluted, that by propagation the impreſſions of impurities are conſerved unto the third or fourth Generation, which impreſſions of impurities we call hereditary diſeaſes in Generations; for diſeaſes are brought unto man after a threefold manner, either 1. *a* by the hurt of the aliments, 2. by the hurt of external impreſſions, 3. *b* by the hereditary ſeed of the Parents; for the ſeeds of diſeaſes which happen unto us by the hurt of the aliments, or noxious reſolutions of the elements may turn into hereditary diſeaſes, in as much as they yet exiſt in the Firſt Matter. But when the ſeeds of diſeaſes have happned unto us either

*a* And theſe Diſeaſes are called accidentary and acquiſitive Diſeaſes, *viz.* by Tranſplantation from outward things.

*b* Theſe are called proper Diſeaſes becauſe we have them from the firſt original, being got of the vicious ſeed of the Parents.

either by the hurt of aliments or by the hurt of external impreſſions, and are come to their laſt matter, and have admitted a corporeal coagulation or tranſmutation there never chance hereditary, becauſe only the Firſt Matters concur in mans compoſition, and all the ſeeds of man are ſpiritual; from hence it comes to paſs that thoſe which have not the Gout are begot of thoſe which have the Gout, and thoſe which have the Falling-ſickneſs are begot of thoſe which have it not, from thoſe which have the Stone are begot thoſe which have not the Stone. But when the ſeeds of the diſeaſes do concur with the ſeeds of the Parents in the Firſt Matter whatſoever it be they cauſe hereditary diſeaſes, and from hence it is that thoſe which have the Gout are begot of thoſe which have it not, ſo thoſe which have the Epilepſie or the Stone are begot of thoſe which have not the Epilepſie or Stone, unleſs the Mothers ſeed be altogether diſagreeable and repugnant, for the ſeed of the Male and Female commix and become one ſeed, therefore when their ſeeds have conſpired and conjoyned with the properties and ſeeds of the diſeaſes, they generate one polluted with hereditary diſeaſes, but if the ſeeds of the Male and Female be diſagreeable in regard of the impurities and ſeeds of diſeaſes, the ſtrange and unnatural principles of diſeaſes are ſeparated in the womb by the power and vertue of natural Balm, for they do not agree with the Firſt Matter, but with the individuals and principles of mans nature and anatomy, which is made manifeſt from hence, becauſe they come unto divers differences of ages, as ſometime the hereditary diſeaſes happen to end at the fourth Off-ſpring, ſometime at the ſixth, ſometime at the tenth. The Roots therefore being ſpent and conſumed, thoſe which have not the Gout are begot of thoſe which have the Gout, and thoſe which have not the Epilepſie are begot

*Sty p. 221.*

begot of those which have it, of Mad-men and Melancholick are begot those which are not Mad and Melancholick.

From Lepers Lepers are still begot. The cause of it in *Serv.* p. 222.

Concerning that we said that the diseases from the being of seed of the Parents contain in them the four courses of the Elements, Planets, Humours and Qualities, these four courses are but one course, for in every disease these four concur. First, all diseases are elementated and have their beginnings. Secondly, all diseases are from the Planets by reason of their places, for all diseases whether they rise by the hurt of the aliments or hurt of the external impressions, or being of the seed of the Parents, either are Solar, Lunar, Saturnine, Martial, Venerial, Mercurial or Jovial. Three Salts concur in every disease, for from three principles all diseases are generated and not from one; four qualities are found to be in all diseases, for the diseases are either hot or cold, moist or dry.

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# PART III.

## CHAP. I.

### *Of the unity of the Stars of Generation and Transplantation, and of the Curing of Diseases.*

THe Stars of Generation are fourfold in regard of the Elements, for every Element hath his Star, vital principle and agent form which produces divers effects which differ in exteriour form, but are like and every way correspondent in the interiour form. Though there are four of these Stars and some diversity of Generation, yea the greatest difference of

of the fruits may be beholden in the Elements, yet if we examine the matter more deeply, we ſhall find the unity of the Stars and the golden Chain of *Homer* of the whole World, for the inferiour bodies are as the ſuperiour are, and the ſuperiour are as the inferiour are, *Hermes* and the Holy Ghoſt bearing witneſs; becauſe the Heaven conſpires with the Earth, and the Earth with the Heaven in all things, who will deny the unity of Nature, and the Society of the inviſible Nature with the viſible? wherefore we profeſs that all the Stars of the Elements are only one Star which have been united from the beginning in the fountain of unity; concerning that they produce divers effects in divers places, we do not aſcribe it to the diverſity of the ſtars, but to their Sciences, Gifts and interiour Signatures.

In the general explication of diſeaſes we have mentioned three kinds of Beings of Diſeaſes; The Being of Stars, the Being of Nature, and the Being of Poiſon; but wherefore are there theſe three Beings? for there is but one only ſtar of Tranſplantation, and there is only one Nature which ſuffereth, yet not Nature it ſelf but the receptacle and container of it; whether do more affect than are affected? not ſo, but as in the Macrocoſm there is a great difference of the Generation and the Tranſplantation of fruits to be obſerved, ſo alſo in the Microcoſm the Generation and Tranſplantation of diſeaſes is to be obſerved, for there is the ſame reaſon, concordance, conſpiration and unity of the ſtars of Tranſplantation and Generation. And from hence riſes the Off-ſpring or Iſſue of contrariety, oppugnance and diſcordance, from hence alſo riſes Hatred and Love, for there is nothing in the whole World which is not connext with very many things by a natural bond, and alſo repugns and is contrary to many other; for ſurely all things are conjoyned and agree, and are linekt together by an *Herculean* knot;

and

and all things disagree with a deadly hatred; from whence it comes to pass that like things are cured by like things, and contraries are Remedies for contraries; because things which agree do communicate their vertues and help, so likewise contraries expel their contraries; which things being so, and the unity of stars in the World being celebrated, it makes one cure of all diseases, being divided into kinds, Astral or Spiritual, Material or Corporal. *Paracelsus* in his book *de morb. ament.* saith, that in Astral or Spiritual diseases, Astral and Spiritual Remedies are required; for whatsoever are required for a cure are contained in the power of the spirits. Every disease is twofold, Spiritual and Corporal, so the Physician ought to administer a material or spiritual Medicine. In the impressions of the stars or astral diseases, howsoever it must be administred, we will refer the three Beings of diseases to the one star of Transplantation, to whom we apply the star of Generation as a true and perfect cure.

The star of Transplantation produces Diseases.

The star of Generation cures them.

## CHAP. II.

### *Of the Causes of the Pain of the Head, and the true Cure of it.*

HOw difficult and intricate the explication of diseases is, the Family of Privations of the *Aristotelians* doth manifest and declare, and the natural defects of the Platonicks granting and yielding diseases unto infiniteness, as it were by the Quintessence, Nature and Properties, as if vain names were in the subjects; for the hidden and occult seeds of diseases have obtained hidden and unknown Transplantations and Generations which are not subject to sense nor decrees of discourse. Though it be so hard and difficult to explain the seeds and Generation and Transplantation of diseases, never-

theleſs we being urged and pricked by the compulſions of vertue and verity, as alſo by the magnanimous and couragious mind of *Hippocrates* and *Paracelſus*, for we will inſiſt in the paths of more ſincere Philoſophers, and enter into the explication of diſeaſes, and that with better ſucceſs, becauſe we have explained hitherto the great book of Nature (God ſtill helping us) and we have ſeen more works of the Spagirical art by the Miniſtery or help of Fire, therefore we will deſcend from the Head to the Foot, and throughly view and ſearch into the whole Microcoſm, according to his parts and places.

All the affections of the Head which uſe hath obſerved, are partly ſymptoms, partly diſeaſes; we divide theſe affections into three Orders in regard of the affected place or ſeat. Some affections poſſeſſe the Membranes of the Head, ſome the Subſtance of the Brain, ſome the Paſſages, ſome poſſeſſe the Pipes thereof. The Membranes of the Head are the thin film enwrapping the Brain and the Pericrany, in which pains are cauſed, for that they have exquiſite ſenſe. The dolours of the Head are twofold in reſpect of their efficient cauſes, for the dolour or pain is either cauſed from external cauſes or internal cauſes.

The pain of the Head from external cauſes, as too much labour, or heat of the Sun, or from the cold diſtemperature of the Heaven, or from Gluttoning, Venery, grievous Smells, and ſmiting of the Head. The pain which riſes from theſe cauſes is a weak and fainting pain, without a fixt and vital impreſſion.

The pain of the Head riſing from internal cauſes, or from fixt and vital impreſſion proceeds either from bloud, or reſolution, or obſtruction. *Parcel.* in his 10. book *Parag. de capitis adverſitatibus internis.* The bloud produces the pain of the Head by accidental digeſtion (that is) by the bubling forth of the ſpirits, or wandring

dring of the firſt three cauſes. In this pain cauſed from bloud let the Head vein be cut and the pain ceaſeth, and a true cure is made thereof; but if the condition of the ſick cannot abide the cutting of the vein, adminiſter unto him Narcotical moiſtures, of which kind are the liquor of Corals, Roſe, the ever-living Root of the Night-ſhade, Margarites and ſuch like, and they are given too within eſſentially, or elſe applied outwardly in the manner of a Plaiſter.

The reſolution of the vapours or Tartareous ſpirits beget the pain of the Head, namely, when the mouth of it is not ſhut by reaſon of the weakneſs of the Ventricle, and then the vapours aſcend, or the ſpirits of the Tartareous Salt ſmite unto the Membranes and the Brain, from hence is the pain, as alſo the doloriferous fluxions and diſtillations.

In the cure of this diſeaſe the cauſe is firſt to be removed, the Tartar being reſolved in the Ventricle is reduced, expelled and conſumed by oil or ſpirit of Vitriol, which is ſweet like to a ſmell, and hath a ſweet ſowreneſs, alſo the ſowr ſpirit of Sulphur. The opilation or obſtruction of the more principal bowels cauſes the Head-ach. *Paracelſus* in his ſecond book Tract. 3. *de Tartaro fol.* 330. when there is not digeſtion made in the Reins, and the attractive vertue hath not which it may attract, then the Reins generate nutriment from the Liver; but if the Liver be obſtructed, the Reins attract nutriment through the Back-bone from the Head; and firſt pains are cauſed in the hinder part of the Head, afterwards in the Hemicrany, ſometime it poſſeſſes the whole Head; therefore in the Hemicrany and every pain of the Head the only cure is, that the Reins be firſt cured, and that the obſtruction of the Liver be taken away that the Reins may have nutriment, which is not only to be underſtood of the Reins, but of other principal

Members. Here the ſowr water of Mercury bears ſway, and the ſpirits of Vitriol and the ſpirits of Tartar. In the pain from the Reins, there is pain felt about the Reins, if the pain be from the Liver, there is a pain felt in the Liver, if it be from the Ventricle, there is a pain in the Ventricle, if it be from the Matrix then the Matrix feels a pain, if from the Spleen, the pain will be in the right ſide, *viz.* in the place of the Spleen are begot the Cephalia, the Hemicrania, and the Cephalalgia from the Tartar of the Head lying hidden in the glew, which is known when as there is no obſtruction of the bowels, nor bubling forth of bloud, nor reſolution of the Ventricle; hereupon is the uſual pain of the Head very often affecting men for a light occaſion for many years.

It is then a Diſeaſe and not a ſymptom.

The Cephalia affects the whole Head or the greateſt part of it.

The Hemicrania affects onely the one part and it begins by the beating of the Temples.

The Chephalalgie comprehends both the kinds, as alſo every diſeaſe whether it be from Fevers or the heat of the Sun, or from Drunkenneſs, or from ſome other evident cauſe.

*Timp.* The Cephalalgy is a pain which man feeleth in the Membranes and ſinewed parts of the Brain-pan.

In the curing of the pains of the Head there are to be adminiſtred medicines which put away pain by Sleep, or Narcotical medicines, which ſmooth and do (as it were) make the pain ſleep. In the raging pains of the Head the too much good bloud is to be let forth of the forehead, or receive the oil of Musk and the oil of Camphora, of each ſix drops, give it in Wine or in Ale in the morning or at night; this is a ſecret againſt the raging pains of the Head. Take the Fiſh Cancer, bruiſe it, ſtrain forth the juice, make it into ointment, apply it unto the Temples. *Theophraſt. Paracel.* in his book *de vermibus* Chap. 11. againſt the daily pain of the Head.

Take

Take the leaves of Penniroyal, and Polypody, and Sena, Vervin, and Aniſe, of each ℥ij. of Ginger ℥iiij, let them be pulverized and mixed. Again, receive the ſpirits of Wine whereby the eſſence may ſooner be extracted forth of Origanum, Hyſop, and the flowrs of Camomil, pour it upon the Powder, let them be digeſted, and afterward diſtilled through the Alembeck with a gentle fire; Adminiſter 4. or 7. drops of this being extracted in a convenient liquor. *Theophraſtus Paracelſus* in his cures which he left writ with his own hand, one had this Head-ach (as he writes) and his Head was purged by the Noſtrils, by infuſing juice of the herb Hoggsbread by an inſtrument called Rhinechites or inſtrument for the Noſtrils, as alſo by a quill. In the ſame place he writes that one had a vehement Head-ach for the ſpace of a year, and he was made whole only by opening of the crany of the Head; and by the ſame means the tumour of the Brain may be cured by adminiſtring therewith the oil of Salt in the water of *Baſil*. Another Cure. There was a certain Barber of a City in *Germany* who was tormented with a very grievous Head-ach, I gave the oil of Marjoram that he might ſmell, and I put a drop of it in both the ears.

He brings the oil of Aniſe for the pain of the Head, the external oil of ſweet Cane, the eſſence of Cloves, or the tincture of the oriental Saffron, a drop of which muſt be mixt with liquor, Broth, or Wine. The diſtilled oil of Amber helps the Head-ach if it be taken with the water of Linden tree; the oil of Vitriol, and the ſpirit of it, the oil of Corals are alſo very beneficial.

In the curing of the Head-ach there muſt a regard be had of the belly, for if it be obſtructed all medicine will be in vain. Furthermore if it be conſtipated it is to be ſollicited with a ſuppoſitory.

## CHAP. III.

### *Of the Diſeaſes which annoy the ſubſtance of the Brain, and firſt of the Phrenſie.*

THe depraved Function of the principal faculty of the Soul, which is ſeated in the ſubſtance of the Brain as in his proper cloſet, is Sottiſhneſs, which is called in Greek παραφροσυνη and παραγνοια, which is an abalienation of the mind. Thoſe which are troubled with it either think ſtrange things, ſuch like as are either no where, or elſe are much otherwiſe; thoſe which are ſick with it (as *Hippocrates* ſays) almoſt feel no pain. There are three orders of Sottiſh men, ſome do dote onely in cogitation, as Melancholick men, which walking think in their mind that they ſee things which are not ſo. Others in words, as Phrentick men, which bable many things immodeſtly, confuſedly, and without judgment. Others in their work, as Out-raging men, which accompliſh their words with deeds. *Fernelius* ſaith, that the cauſe is a humour or an exceeding hot vapour effuſed into the ſubſtance of the Brain and his Ventricles, by whoſe impulſe and agitation the mind is reduced unto ſome falſe and feigned things. Some Sottiſhneſs is with a Fever, ſome without a Fever; That which is with a Fever is the Phrenſie or Doting. Of *Hippocrates*, *Galen*, *Æginetas*, *Trallianus*, and other Greek Writers, it is called φρενιτις, which doth not only hurt the Head but the Mind, which they call φρην, which is alſo νους, and διανοια, that is, underſtanding and diſcourſe, as *Galen* affirmeth. The *Galeniſts* ſay that the Phrenſie is begot when yellow choler aſcends to the Brain and inflames the Membranes, as happeneth in ſharp Fevers. *Paracelſus lib.* 10. *Parag. de affectibus cap.* 1. *Parag.* 3. ſaith that the Mania, the Phrenſie, and the kinds of Mad-

Sottiſhneſs is a defect of Reaſon, when man is depraved only in the uſe of Reaſon.

The Phrenſie is a great and continual Sottiſhneſs joyned with a Fever.

Madneſs and other moſt grievous diſeaſes are got from obſtruction: In his 1. book Chap. 3. *de viribus membrorum*, he writes that the Phrenſie and Out-raging madneſs are generated from the obſtruction of the ſpirit of life, namely, when the paſſages by which the ſpirit of life paſſes to the Brain are obſtructed, then there riſes a putrefaction in the Brain and continues to an ulcetation; from the putrefaction riſes an inflammation, and when as the paſſage of the ſpirit is ſuffocated then it ſhakes the whole body with the fit of a Fever. In the ſecond book *Parag. de morb. Vermium, Parag.* 2. worms breed in the principal members, only except the Reins, by reaſon of the Urine; for in the anatomy of the Brain there is a worm found which hath almoſt eaten the thin film of the Brain, from whence the Phrenſie is begot; *lib.* 2. *Param. de origine morbor.* he ſaith that the Mania and the Phrenſie are begot by the ſublimation of Mercury. But how do theſe agree? Theſe are to be reconciled, *viz.* from the ſublimation of Mercury, and from the multitnde of vapours aſcending, there is begot an obſtruction, and from the obſtruction the oppilation of the ſpirit of life, and from this obſtruction riſes the Mania and the Phrenſie, ſo that *Paracel.* ſomtimes names the remote cauſe, ſometime the immediate cauſe of a diſeaſe; in his 3. book *Parag. de origine morborum ex tartaro tract.* 4. he writes that a Tartar is begot without the ſubſtance of the Brain in the Ventricle, from which the Phrenſie, the Mania, and other kinds of madneſs ariſe, which is an oppilation of the ſpirit of life from Tartar.

Salt predominates in the Reins in which conſiſt the Balm of life which expels all Rottenneſs.

The cure of the Phrenſie. In the tract 3. *Parag. de Alchymia fol.* 74. *Paracelſus* writes that the more grievous Apoplexy, Paralyſis, Lethargy, Falling-ſickneſs, the Mania, the Phrenſie, and the melancholy cannot be taken away, by the decoctions of the Apotheca-

ties. *Bartholomeus Anglus, lib.* 16. *cap.* 96. writes, that the moſt excellent cure of the Phrenſie is that ſleeping medicines be adminiſtred to the patient; afterward the obſtruction is to be removed, and the Brain is to be comforted and ſtrengthned. *Joannes Montanus* in his Treatiſe *de terra ſigillata* ſaith, that that Earth is a very preſent cure againſt all raging diſeaſes of the Head. *Paracelſus* in his Cures writes, that a German Prince was Frentick, and he adminiſtred for the grievouſneſs of the Fever five grains of *Laudanum*, and therewith the Fever was expelled and he ſleeped ſix whole hours. The grains of the oil of Pearls, and the herb Sena adminiſtred in his proper liquor, extinguiſhes the inflammation of the Brain. *The ſtrengthning of the Brain is made by the green liquor of Silver*, the ſecret of Vitriol, the oil of Bread, the liquor of Saphire, the liquor of Musk, the balm of Sulphur, the water of Silver. The tincture of oriental Saffron being applied about the Noſtrils or Temples, will help the Frentick or Sottiſh men. *Bartholomeus* extols and commends the eſſence of *Topaze, lib.* 16. *cap.* 96. The Urine of the Frentick which is of a pale colour fore-ſhews and Prognoſticates death, green Urine with a green circle ſhews the moſt preſent danger of death.

*The ſaid green Liquor of Silver (being an Excellent Medicine for all Infirmities of the Brain) is thus prepared.*

℞ pure Silver, diſſolve it in Aqua fortis, and precipitate it with Salt water, then dulcifie the Calx with hot common water (the more the better) till it be fully free from the Salt taſt; which being done, mix it well with flowrs of Sulphur; then reverberate it under a Muffel to a vrey ſubtil Calx, upon which put a high rectified Spirit of Wine Tartarized, and ſet them to digeſt in Balaneo moneth, then diſtil off the Spirit of Wine and

return

return it on again; which work of Cohobation muſt be reiterated ſeven times, and then have you your foreſaid Calx in a Liquor, which you muſt ſet in Balneo again to digeſt a moneth, then will it become a pure green juice moſt prevalent in all affects of the Brain, much conducing againſt the Stone in Reins and Bladder, and very ſucceſful in all hot Fevers.

## CHAP. IV.

### *Of Out-raging Madneſs.*

WHen black Choler is begot by the aduſtion of melancholy, or bloud, or yellow choler, then the Mania invadeth and poſſeſſeth, which comes often unto the melancholy waxing hot. This black humour as likewiſe melancholy is collected, ſometimes in the films of the heart, ſometime in the whole body, ſometime in the head alone; when this humour is hot it cauſes horrible and Out-raging doting, but if it putrifie it bringeth a Fever, but if it only boil vehemently then it cauſeth a ſolitary Out-raging madneſs without a Fever, and alſo it adjoyneth the ſigns.

*Of the Cauſes, Differences, and Cure of the Mania.*

*Cap.* 1. *Of the Treatiſe of Diſeaſes of Mad-men.*

The Mania is of us called a furor or Out-raging madneſs which immitateth the doting of the melancholick neither in thought, word, or deed, but yet with brawling, chiding, and ſhouting, as likewiſe the man poſſeſt with it is of a terrible look. Again, the Mania doth impel and poſſeſſe the patients with a greater violence and trouble and perturbation of the mind, ſo that they invade men immodeſtly and fiercely like wild beaſts with their teeth, nails, and hands. The ſigns and proper adjuncts of thoſe which are Out-raging are demonſtrated by experience. The cauſe in which all the *Galeniſts* inſiſt and agree of ſhall be manifeſted by *Paracelſus* whether it be true or falſe. The Mania according unto *Paracelſus* is twofold. The one

*The Mania is a great Sottiſhneſs without a Fever.*

which

which invadeth a ſound man, and it is a diſeaſe, the other is a ſymptom of a diſeaſe, as in the Plague and Fevers. *Paracelſus* in his book *de morbis amentum* writes in the ſecond Chap. that the Mania riſes from three principles or beginnings, and in the ſame Chap. he divides the Mania into two kinds. The one is that which riſes from pain, when as a vapour remains in the Head, the other riſeth from ſublimation, and is coagulated in the Head. In the Cure we muſt reſpect theſe two cauſes, *viz.* that the vapours from pain be conſumed and diſſipated, and that that be reſolved and reduced which is coagulated of ſublimation.

The Mania hath his original either from Bloud, Veins, Ventricle, Inteſtines, Reins, Liver, Spirit of Urine, and the Lungs, *de morb. amentium, cap.* 2. It cannot be ſufficiently known where the mine and procreant cauſe of the Mania is, for it is an aſtral diſeaſe. The true cauſe of Mania is in what part of the body ſoever Mercury lyeth hid, and is reverberated into ſlime, and is diſſolved in very ſtrong water, which being diſſolved is mixt with the ſpirit of life and inflames it: there is ſuch a ſubtileneſs in this ſtrong water, that it will not bide in the bottom but riſes up unto the top. The extreme acrimony of that humour appears from ſneeſing, which provoking quality riſes from the greateſt acretion, which comes to paſs if any receive in at his Noſtrils the ſmell of the ſpirits of Aqua fortis, Salt, and Vitriol. This reverberation of Mercury proceeds from too much heat, as for example. If the ſpirit of Salt be mixt with the ſpirit of life it is of ſuch a ſubtilty and power, that as ſoon as it comes to the Brain it cauſes the Mania and extreme madneſs.

The Cure of the Mania is twofold, the one which refrigerates and coagulates the faulting matter; The other which altogether diſperſes and conſumes the matter

of

of which it is generated. The refrigeration and coagulation of the matter falling is cauſed by the curing of the Falling-ſickneſs. Receive of the oil of Camphora ʒ. of the oil of Musk ʒ. mix them, and adminiſter them at every time.

This medicine is moſt excellent in the cure of the Mania, for it doth wonderfully coagulate the matter of the Mania, and it extinguiſheth the heat of the body and the boiling of the bloud, and it altereth the matter, as cold changes Water into Air. This oil may be applyed outwardly about the Temples and Fore-head. Alſo theſe remove the Out-raging madneſs by a ſecret ſpecifical vertue. The quinteſſence of Silver, the quinteſſence of Lead, the quinteſſence of Iron, the quinteſſence of Quickſilver, the diſſolving of Chriſtal and Coral; ſo alſo the appropriate extraction of Camphora, the extraction of Gold. The medicines which remove the hurtful matter of the Mania, are theſe, which may be applyed either outwardly or inwardly. Chief ſleeping medicines, the quinteſſence of Mandragora, of Opiates, of the Poppy, Henbane. *The chief Cure of the Mania conſiſts in* Laudanum *prepared with Pearl, lib. 2. cap. 4.* he ſetteth down a ſecret of Salt Peter which ſo ſtrengthneth the Brain, that neither turning of the Head, nor the Phrenſie, nor Mania can hurt it. By that Salt Peter he underſtands in that place diſtilled Salt Peter with the Spirit of Wine alcoſiated and rectified. Again, let it be circulated untill it be made ſpiritual, volatile, and eſſential, which eſſence is to be adminiſtred with clarified Wine. *Pythopæus* ſays that he cured ſome which were Out-raging mad with the ſpirit of Lead. Read *Theophraſtus Tom. 7. fol.* 186. he underſtands by Gilla Salt Peter.

*The ſaid* Laudanum *prepared with Pearl.*

℞ old Opium ℥4. cut it in thin ſlices, put them in a Pewter diſh, ſo that they touch not one another; then put that diſh with the Opium into an Oven, aſſoon as the bread is drawn out; when it is ſo dry that you may crumble it between your fingers, take it out; then make it to powder, and put upon it good diſtilled Vineger in a glaſs which keep in Balneo a fortnight; then decant the clear from the thick and filter it through a brown paper, that being done, diſtill off the Vineger in gentle Balneo, till the Opium remain thick as Honey. ℞ of that thick extract ℥ſs. and add thereto Salt of Pearl and Salt of Coral ana ℥i. *Tinctura Ambergrece* 12. drops, & of Tincture of good Saffron (made with ſpirit of Wine) ℥i. and ſtir them all together with a ſtick, then keep it in a Silver or Pewter box for your uſe; make it ſo dry as you may make Pills of it.

Doſe from gran. 2. to 3. or 4. at moſt.

## CHAP. V.

### *Of Melancholy. It is a Sowerneſs.*

He is melancholick in whom ſowrneſs excels. Melancholy is a great Sottiſhneſs accompanyed with Fear and Sorrow.

THe other kind of Sottiſhneſs without a Fever is melancholy, which is cauſed (according to the *Galeniſts*) of black and putrified humours and vapours, occupying the ſeat of the mind. That humor is generated when yellow choler or choler degenerates into black choler. Sometime the humour conſiſts in the milt, ſometime in the nigh parts, ſometime in the head alone, ſometime it is effuſed into the veins and the whole body. Hereupon melancholy is threefold; that which is of the fore-part of the belly, the primary, and that which is cauſed by the hurt of the whole body.

Th:

The Hypocondriack melancholy is called alſo the flatulent melancholy, and it is cauſed when black choler cometh unto the ſeventh Traverſe or Diaphragma, from which a black and obſcure vapour is conveyed into the ſeat of the mind. The primary melancholy is, when the Brain is primarily affected either with a peculiar hurt, or by the hurt of the whole body; from hence we may underſtand that melancholy wearies without affecting the Heart-roots; which is cauſed by the hurt of the whole body. They call this Melancholy, Solitary, Out-raging madneſs, but yet falſly; for melancholy is not the cauſe of Out-raging madneſs, but the ſpirit of life infected with the poiſon of Mercury, of which *Paracelſus* writes *cap.* 4 *de morb. Amentium tractat.* 1. *&* *cap.* 5. that there are four kinds of melancholy men, according unto the four complexions as they call them. If theſe complexions beget Sottiſhneſs, the cauſe is, becauſe they expell and drive away their ſpirit for their too much abundance. But what are the ſpirits of the humours or complexions? a ſharp, bitter, or ſowr, or ſweet taſte. But what is the taſte? that which hath a great power, as *Hippocrates* ſpeaks. What is that that hath the great power? Salt, Sulphur, and Mercury; for in them all the powers as well of Health as Diſeaſes are contained; ſo the ſpirit or taſte of every humour containing in it the three firſt powers as well of ſanity as of diſeaſes may produce melancholy, in as much as ſuch poiſon commixt with the ſpirit of life is more languid and faint. In this diſeaſe the ſpirit of Salt predominates, for it is a Chronical and fixt diſeaſe. In the cited Chap. *Paracelſus* ſaith that melancholy and madneſs are oftentimes cauſed by Meat and Drink, Cups hurt Men and alſo Women. Melancholick men are oftentimes ſorrowful and ſad, and fly the company and ſight of men. Others ſuppoſe that they

Of the contracted Members. *Tract.* 1. *c.* 4.

Melancholy hathhis ſeat in the whole body.

they muſt not be ſpoke unto, but that they muſt live all their dayes in quietneſs and taciturnity. The cure of melancholy; the *Galeniſts* (which ſay that melancholy is the cauſe of the diſeaſe of ſadneſs, when as it is only the name of a diſeaſe) they endeavour to cure this diſeaſe by contraries. Melancholy is (ſay they) cold and dry, therefore it is to be removed with hot and moiſt things; wherefore in that they endeavour to cure it they adminiſter theſe hot medicines, Diambra, Mithridates, Diamargarita, the hot elect. Ploriſanoticon, ſo alſo the conſerve of Borage, of Bugloſſe, and of Sorrel; ſo alſo Diaboriginatum, Diabugloſſatum, and the confection and compounding of *dulcis diamaſcus*; though theſe are not to be contemned, for in ſome ſort they refreſh the vital ſpirits, but yet they do not remove the diſeaſe, but as much as in them lies, and as far as they can exerciſe their vertues not yet reduced unto perfection, they ſtrengthen Nature. The decree and opinion of *Paracelſus* will ever be firm and conſtant, that melancholy or heavineſs cannot be removed by the decoctions of Apothecaries.

In the curing of melancholy the ſpecifical vertues of the ſecrets are to be conſidered. The ſpecifical vertue which expels melancholy is in the flowrs of Antimony, for by the flowrs of Antimony thoſe are freed wich have been bound in chains for ſome moneths. The flowrs of Antimony are adminiſtred in a little quantity of Theriaca in the morning twice, or thrice, or four times, by reaſon of the contumacy of the diſeaſe. In the fifth Chapter of *Paracelſus de morbis amentium*. The quinteſſence of Antimony is a perfect cure of madneſs, ſo in the ſixth Chapter, The oil of Antimony preſerves from all the kinds of madneſs. The tincture or magiſtery of Saffron expels ſadneſs, deſperation, and melancholy, for Saffron is the chief medicine for melancholy, for

when

when as any begins to despair it doth wonderfully refresh the prostrated spirits. It is a general deoppilative or unobstruct of the vital spirit, and it is the chief joy of the heart. The Armenial stone, and also the Jazal stone being prepared are more commodiously administred by much. *The Confection of* Alchermes *which is commended of all Physicians removes Madness and Melancholick Affections*, for it strengthneth the spirits and expels all poison. The essence of Silver cures all melancholy affections. The essence of Ellebor administred, It is very expedient against all the affects of melancholy. The Smaragdus not only drunk, but if hanged about the neck it removes all melancholy affects. The essence of Thime, Epithime, and Origanum take away melancholy. *Paracelsus* tract 3. *de generatione hominis* Chap. 5. ascribes hereditary foolishness and madness to the unproportionable form of the Brain and bad conformation thereof. Foolishness and Madness do not rise from the seeds, but in as much as some hurts are left from Generation from which many diseases of the figures and cavities descend. He that would know more kinds of madness let him read *Paracelsus de morbis acutis amentium*, these kinds which we have explained are more common, but the other are more rare.

He setteth down the cause of it, *viz.* The immature seed of undigested liquor of life: for he which hath a vicious liquor cannot profuse good seed, for the body of the seed is putrid and such like are generated thereof.

*Confection of* Alchermes *(much better than the ordinary one) make thus.*

℞ white Sugar Candid ℥6, spirit of Salt well rectified half an ounce, and as much pure water as will make the Sugar like thick a syrup; then add to those half an ounce of purple Calx of Gold (which hath been first solved in Aqua fortis, then precipated with Tin or Spilter and

and well edulcorated and dryed) laſtly to all the former ingredients, add alſo one ounce of pure Pearl in ſubtil powder, and one dram of good Ambergreece; ſo have you a far more excellent Confection than the common one wherein the Gold is uſed in its metalline form, and ſo hath no effect in the medicine; but here by reaſon of it ſubtil preparation it rendreth the medicine aboundantly more cordial, more effectual.

## CHAP. VI.
### *Of the Lethargy.*

The Lethargy is almoſt an unreſiſtible neceſſity to ſleep.

THe Lethargy is a torpor or drowſineſs, and almoſt an unreſiſtible neceſſity of ſleeping, according unto *Celſus lib. 2. cap. 10. & 20.* The *Galeniſts* ſay that the cauſe of this diſeaſe is a cold and flegmy humour, which in great aboundance is effuſed into the ſubſtance and Ventricles of the brain. The kinds of it are the Catophora, the Coma, and the Carus.

The Catophora is a profound and deep ſleep.

The Catalepſie is a preternatural affect of the Head whereby man is deprived of all motion ſuddenly as if he were congealed.

The Coma, Catoche, or Catalepſis, is a ſtupour while one wakes, whereupon Phyſicians call it a waking dream, by which the affected both waketh and ſleepeth together, which ſometimes riſes from too much drinking of Wine, as *Galen* affirmeth in his 3. book Chap. 5. *de temperamentis.*

The Carus is a dead ſleep out of which man is not eaſily wakened without often and loud calling upon, and beating of his body.

The Carus is ſuch a profound and deep ſleep, ſo that the ſick doth neither feel the pulling off the hairs, nor beating nor pricking of the body.

*Paracelſus* in his 2. book *de vita longa* Chap. 2. *de gutta* ſaith, that the lethargy is a kind of *gutta* (that is) of the Apoplexy, for the Apoplexy is begot of ill-digeſted ſublimated Mercury; if that the

the genus of the Lethargy, then the ſpecies; though the ſublimation be not ſo vehement in the lethargy and other kinds of the Apoplexy, as in the Apoplexy it ſelf. In another place he ſaith, that the Lethargy is generated from too much moiſture of the brain, which being dryed and aboliſhed the effect is removed; when it is to be dryed and exſiccated the 1. book of preparations teaches us, *tract.* 4. *fol.* 42.

The Cure of the Lethargy. It is to be removed, and Nature is to be corroborated and ſtrengthned. *Paracelſus in Parag. de Alchymia* ſaith, that the lethargy is not to be cured by ordinary decoctions, for it is a Mineral diſeaſe, and therefore it is to be cured by Minerals. *Paracelſus* in his cures relates that a certain man after a Fever fell into a deep ſleep, ſo that he felt not if any prickt him, neither would he open his eyes or ſpeak any thing, he had the lethargy, and I cured it with the oil of Vitriol; ſo alſo there was a woman waking which was affected with the lethargies ſleep, ſo that her eyes were ſtill ſhut, and hardly would open them if ſhe were called upon, neither could any underſtand what ſhe ſpake, neither did ſhe rightly anſwer. I reſtored her to her health by the oil of Vitriol alone.

*The chief Medicine of all in Curing this Diſeaſe is Antimony*; for in this one all the wayes of curing are found, for it takes away the cauſe altogether, and ſtrengthens Nature by a ſpecifical vertue wherein it excels. Some drops of the oil of Vitriol adminiſtred with Marjoram water availeth much.

In this part the ſpirit of Vitriol is much better and more excellent. In the volability of Vitriol there is a ſecret of corroboration of the ſpirits of the brain and heart. *Bartholomeus* cures the lethargy with Sulphur, *lib.* 16. *Chap.* 94. ſo alſo *lib.* 7. *Cap.* 7. affirms that this is a moſt excellent Doſis in the Falling-ſickneſs. ℞ of Opi-

um Theb. ℥i. of Cinnamom. ℥iij. of Musk and Ambergrece ana. 6 gr. of the seeds of both the Poppies ℥i. of Mandragora ℈i. of the juice of Henbane ℈i. of Mastick ℥ij. let them be pulverized, mix them and make a mass of them with the juice of Pomcitrons, put them in the rine of the Pomcitron, and shut it with the bark, afterward put it in dough, bake it as bread, when the bread is back'd let them be taken forth and bruised, and put in ℥i. of the secret of Vitriol. Read *Theophrastus Paracelsus de morbis Amentium tract.* 2. *Cap.* 1.

*A precious Medicine of* Antimony *in a Red Oil prepare thus.*

℞ pure Regulus of Antimony, grind it to subtil powder, put it in a Cucurbit, and by degrees pour on good *Aqua Regis* (prepared with Salt) so dissolve the Antimony, and when it will dissolve no more decant it, and on the remaining part undissolved pour fresh *Aqua Regis*, and so do till all the Antimony be dissolved, then let it all stand unmoved, and the Antimony will settle to the bottom of the glass in white powder; from which decant all the water, and with sweet water made hot edulcorate the white powder and dry it; that being done, put the white dry powder in an Iron box, stop it well with a screw that no air may enter, and keep it five days in good heat, then take it out, and you shall find the white powder become red; from which extract a red tincture with pure distilled Vinegar, which abstract again, then remaineth behind a pure tincture of Antimony, upon which put pure Spirit of Wine, digest together in Balneo, then distil by retort, so will you have a bloud-red Oil, which may well be termed a great *Arcanum* in medicine, which being most prevalent, not only in the foresaid disease, but in many others likewise.

CHAP.

## CHAP. VII.

### *Of the Falling-ſickneſs and his kinds.*

THe Falling-ſickneſs is a diſeaſe inherent in the body, not corporally, but an aſtral diſeaſe. It is an Elementary diſeaſe, not a complexionate diſeaſe, it is a ſpiritual diſeaſe, not a natural diſeaſe. The ſpecies or kinds of the Falling-ſickneſs are all the kinds of the Epilepſie, the ſuffocation of the matrix without his place, the ſwounding with his kinds, *viz.* the returning *deliquium* and the ſwounding not returning; the *Vertigo* or turning of the head. The *Vertigo* riſes from the obſtruction of the principal bowels. *Paracelſus lib. 3. de caducis para. 2.* The *Vertigo* is a kind of the Falling-ſickneſs. The cure of the *Vertigo* is the ſame with the Falling-ſickneſs. The cauſe of dizzineſs is the ſpirit of Sulphur aſcending from the inferiour Heaven unto the Firmament (that is) unto the Head in which it is reſolved, it being reſolved produces the *Vertigo*, the Pulſe of the heart, and the Nightmare (which is a ſperm of ſome Salt begot from imagination beſides Nature) the ectaſis. *Paracelſus lib. 3. Parag. de morbis caducis Parag. 30.* Therefore we muſt know that the moſt of the Mercurial diſeaſes are kinds of Mercury, and as many kinds as there are of Mercury, ſo many kinds there are of a diſeaſe; for the Falling-ſickneſs is not cauſed from Complexions, Qualities, or Humours, as the vain *Galeniſts* have taught. *Fernelius* the moſt Learned amongſt the *Galeniſts* in his 2. book Chap. 22. *de abditarum rerum cauſis*, writes that the Falling-ſickneſs of what kind ſoever it be, is generated

The Epilepſie or Falling-ſickneſs is a preternatural affect of the Head, by which the whole body for a certain time is convulſt with the hurt of ſenſe and reaſon.

The Vertigo is a preternatural affect of the Head whereby all things ſeem to turn about.

Sublimed Mercury cauſes the paroxiſm of the Apoplectick and the Epileptick by his fume. The paroxiſm dures untill the Mercury be conſumed.

*Thurneus* ſaith that the cauſe of the diſeaſe is in the bloud.

*Sev. p.* 315. saith that the root of the Epilepsie is Mercurial Vitriol.

nerated from the being of poison; so also in his book *de partium morbis*, he acknowledgeth that besides the aboundance of humour there must needs be a poisonful, offensive, and grievous quality in the substance of the brain which is the cause of the Epilepsie, which as often as it is agitated and contends to enter into the brain, it as it were smiting, and the brain resisting and oppugning, by their oppugnance and fighting the Epilepsie is caused. This man amongst all the *Galenists* of this age came the nigheſt to the knowledge of the cause of the Epilepsie. In another place *Paracelsus* writes that the matter of the Falling-sickness is stupefactive and biting Sulphur, existing in the Microcosm, which (like unto smoke) by boyling caused from the stars, hurts the brain.

*Paracel. de morbis amentium, tract. 1. cap. 1.*

The original of the Falling-sickness is fivefold in regard of their places forth of which it first proceeds and arises, from the brain, heart, liver, intestines, or from the four external members. *Fernelius* makes three differences of the Epilepsie, one is assigned from the Brain, another is of the Ventricle, the 3. is that which is caused by the consent of every other part. *Galen* brought in a twofold Epilepsie, by it self, and by consent. But certainly it is one and the same disease proceeding from the same Beginning, Root, and Seed. They cause the nources and conservants, and the difference of the sick; they alter the signatures of the symptoms by their vehemency, celerity, frequencie, duration, and such like; for the Falling-sickness of the Intestines, Diaphragma, Teeth, Hands, Feet, Testicles, Marrow, and Throat do differ much amongst themselves.

I say, that the Falling-sickness of the glew and bloud differ much from that of the Ventricle and Diaphragma by reason of their places and matrices, in which the cause of the disease consists, and where it emulates the nature, properties, subtilty, and power of the matrix. Again, acco-

according unto *Paracelſus de caducis Parag.* 3. *fol.* 339. 340. The Falling-ſickneſs is fourfold according unto the four Elements, for the differences of the fourfold Falling-ſickneſs are taken from the diverſity of the pains and fits. We muſt here recur unto the beginnings of Philoſophy.

As in the Macrocoſm the Element of Fire is moſt forcible, ſo in the Microcoſm the fit of the Falling-ſickneſs from the fiery ſtar is moſt vehement, for it conſiſts of more forcible and potent ſeeds, by whoſe reſolution it is wont to poſſeſs the vital Elements of the whole body in a moment like a thunderbolt. The paroxiſm of the Falling ſickneſs from the Air is moſt mild and gentle; ſo alſo there are four degrees of the Falling-ſickneſs in the Microcoſm, as in the Philoſophy of the Macrocoſm we have ſet down four degrees of the Elements. The Falling-ſickneſs from the ſtar of the Earth obtains the firſt degree. The Falling-ſickneſs from the ſtar of the Air obtains the ſecond degree. The Falling-ſickneſs from the ſtar of Water obtains the third degree. The Falling ſickneſs from the ſtar of Fire obtains the fourth degree.

After this manner the ſpecifical Remedies of the Falling-ſickneſs are divided into four degrees, as we will ſay in our cure and his kinds.

The Falling-ſickneſs and ſuch like diſeaſes which are infamous and notable in deſtruction and difference of paroxiſms or ſymptoms have twofold particular indications; for ſome Remedies eſpecially reſpect the paroxiſms, ſome reſpect the roots or grounds thereof; the cooling of the boiling ſpirits, girding, pricking, and binding, &c. eſpecially reſpect the paroxiſms, but the reſolution of the Epilepſies tincture (that is) the conſumption and aboliſhing of the ſeed of the root reſpects the roots themſelves, &c. Theſe indications ad-

mit eaſie mixtions and may be abſolved by the ſame remedy. Therefore we have diſtributed the remedies or medicaments into two orders. The one reſpect the paroxiſm, the other reſpect the roots or grounds thereof. Laſtly, we adjoyn medicaments which do not only reſpect the paroxiſm of the Epilepſie, but alſo the very roots.

The true *opiate Laudanum* of *Paracelſus* reſpects the paroxiſm, and conſtringes, mitigates, releaſes, and binds the boiling ſpirits, of which iij or more grains are adminiſtred with the ſpirits of Vitriol and eſſence of Camphora. The eſſence of Manna and mans bloud reſpects the root it ſelf, of which there is to be adminiſtred in the full moon unto the Epileptick every moneth, for it mitigates it and expels it. A perpetual remedy of it is the eſſence of mans ſcull with the water of the flowr of Linden in the paroxiſm, and before the paroxiſm a ſpoonful of Selondines water for the firſt doſis. The extract of Elaterium. The Azure ſtone, and the Armenian ſtone prepared with the water of Balmmint and Bugloſs. The eſſence of black Ellebor. *Theophraſt.* ſaith, in the beginning of this di eaſe if any have 3. 4. 5. or 6. paroxiſms and no more, two drops of the oil of Vitriol, two drops of the oil of Pearls adminiſtred in *Aqua vitæ* do altogether remove and expel this diſeaſe. *Theophraſt.* ſaith, that he hath approved this by deed. The Philoſophers ſtone, and the Mercury of Gold or Silver removes this diſeaſe. *Paracel. in tinctura Phyſicorum*, ſaith, that the oil of Silver (of which there muſt be taken ij. or iiij. drops with the water of Betony and Sage and Balmmint) diſſolves, conſumes, and removes the root of the Falling-ſickneſs. The Smaragdus not only drunk, but if it be hanged about the neck, it wars and expels the Falling-ſickneſs as an enemy. Read *Theophraſt. lib.* 3. *Parag.* ſo alſo in his book *de ſignis Zodiaci*, a little after his

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Preface he ſaith, that in the centre of the Scull of a ſtrangled man there is a bone found of a triangular figure, it is not found in all Sculs but in ſome. This bone being pulverized and adminiſtred in the appropriated water, removes and takes away the Falling-ſickneſs though man hath been troubled with it for twenty years.

A *German* cured his Son with ſuch a bone of the Falling-ſickneſs.

The *Galeniſts* adminiſter Aromatical medicines, and Muſcatum, Diacaſtorium, Diamoſchatum Dulce, Elpleriſarcaticon, Hieralogodion, and Oleum Benedictum. *Phriſius in ſpeculo medicinali*, and *Ruffus in Antidotario* commends ſyrup of Stecados. *Phriſius in ſpeculo, fol.*67. adminiſters *Magna Therica*, and Sage, *pillulæ fetidæ*. The *Galeniſts* ſay that conſerves or conduits and alſo Trochiſſes, and Eclegmata reſpect and cure the head and other cold diſtemperatures of the ſinews of the head; ſo alſo the flowrs of Roſemary and of Galingale and of Marigold, with Betony and Briony, adminiſtred in the morning and evening of the quantity of a Walnut. Sometime Aromatical powders are mixt with Sugar or appropriated ſyrup, which mixture they call a confection. But certainly it is well ſaid of ſome of more ſincere Philoſophy, that the *Galeniſts* flatter and palliate the diſeaſes, but they do not cure them, which the experience of the cure of the Falling-ſickneſs doth teſtifie; for if crude and imperfect medicaments effect nothing in the curing of the Falling-ſickneſs, then the ſick are neglected of thoſe falſe Phyſicians as if they were incurable; for the cure of the Falling-ſickneſs is not in Sage, Marigold, and Marjoram. It is no wonder that they believe not the original of the Falling-ſickneſs when as they cannot ſee it with their ſenſe.

The Remedies of the Falling-ſickneſs are twofold, Coporal and Spiritual; ſome are good for the younger ſort only, ſome for old men, ſome for maids, ſome for old Women, ſome cure by coldneſs (not by that external

quality, but by the Narcotical and coagulative virtue,) ſome cure by their ſpecifical vertue, ſome by their ſleeping power and vertue. The oil of Amber is good for Infants and the younger ſort, one drop of it being adminiſtred in the water of Fennel unto the Infants; ſo alſo the water of Selondine is moſt excellent for the younger ſort, and Infants, being anointed upon their noſtrils, as the oil of Ambers, likewiſe it is good for them to receive ij. drops of the oil of Corals, and one drop of *Aurum potabile* at the firſt doſis, at the ſecond doſis two drops, at the third doſis three drops, at the fourth doſis four drops, it is a moſt ſtrong thing, therefore it is to be given with judgment. Let three drops of the oil of Amber be adminiſtred in the liquor of the water of the Lillies of the Vallies unto the younger which are about 18. or 19. years of age. Let there be taken alſo yellow oil from the ſmoak of Oaks, and let ij. drops be adminiſtred to the more aged in the water of the Lillies of the Vallies, and they will take away and remove the Falling ſickneſs.

The 16. Chap. below *de morbis pulmonum.*

The remedies of the Falling-ſickneſs are fourfold in regard of the four Elements. The moſt grievous fiery Falling-ſickneſs is cured by the eſſence of Antimony. *Paracel. in Laborynthо, fol.* 222. The deſtroyer of the Microcoſm takes unto it Realgar (that is) the being of poiſon, and threatneth death unto him by infection. The conſerver of the Microcoſm takes unto it the flowrs of Antimony and overcomes the deſtroyer; if ſo be they be conferred with the internal Balm of mans Nature, they are the chief and eſpecial vertues againſt all the kinds of poiſon. The fiery Falling-ſickneſs is alſo expelled by the ſecret of Selondine. The aiery Falling-ſickneſs is cured by Theriniatis (which is a kind of Manna) and there is the ſame ſignature of it and the Plantain. The eſſence of cryſtal and the Miſledine of

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the Oak cure the watery Falling-ſickneſs. The Falling-ſickneſs from the ſtars of the Earth is cured by the ſeed extracted of Piony & Poppy. The univerſal remedies are potable Gold, quinteſſence of Gold, the magiſtery of Pearls, the tincture of Corals, the magiſtery of Antimony, external Sulphur. *Reverberated Mercury, the oil and plegm of Roman Vitriol called the* Hungarian *Vitriol,* and the water of crude Tartar, of the oil and plegm of Vitriol, in water or wine in the morning or at night; for the conſuming of the paroxiſm, you may read more in the book *de morbis amentium, ſub cura caduci in Paracel. tract* 2. *cap.* 1. The compound Indications. ℞ of Camphora, the ſhaving of an Elks hoof, of the ſcul of man, of Unicorns horn, of all the kinds of Saunders, of each of theſe ℥. of Corals, of Oaks miſledine, of the grains of peony, of each ℥ij. let all be pulverized moſt ſmall, and let them be put into a pound of the ſecret of Vitriol, let them be digeſted for a moneth, and afterward adminiſter them. *Muffetus in dialog. apolog. fol.* 45. *Joannes Crato,* after many dimications with the Chymiſts was wont to call native Lead the Loadſtone. *Michael in Apol. fol.* 167. natural Cinnaber, and not factitious is the chief ſecret unto the Epileptick.

*The green Spirit of Vitriol (which cureth all ſorts of Falling-ſickneſs) is thus prepared.*

℞ blue Hungarian Vitriol, diſtill the fleam from it, and when the Spirit beginneth to aſcend, change the Receiver and receive the Spirit by it ſelf if you will; or rather diſtill off only the fleam.

Then take freſh Vitriol, and diſtill all its fleam as before; ſo do with more freſh Vitriol untill you have ſtore of the fleam.

℞ then pure freſh Vitriol, and diſſolve it in all the ſaid

ſaid fleam that you diſtilled; and being well diſſolved, put it in a very high glaſs with an Alembeck upon it, and a receiver well luted unto it; then in aſhes diſtill the green Spirit.

But be ſure that your glaſs be high, and tapering (a Bolt head is beſt) ſo that at very end it be ſo narrow, as the ſmalleſt head (that is made) may but go on, elſe the fleam will come over with the ſpirit, and ſo weaken it, and leſſen its effect.

This ſpirit being carefully diſtilled will be like a ſpirit of wine; and you may adminiſter of it a ſpoonful at a time, for any Falling-ſickneſs, which it cureth with much eaſe and ſafety.

## CHAP. VIII.

### *Of the Glewiſh moiſture.*

THe glewiſh matter is a glew of his part from which it proceeds, from that part there riſes a pain and paroxiſm, the radical matter from which the actions proceed being ſeparated and forſaking the member, as the Apoplexy or Paralyſis.

The Apoplexy is a preternatural affect of the head, whereby the whole body is ſuddenly deprived of ſenſe and motion with the hinderance of breathing.

The Apoplexy is when as this glewiſh moiſture forſaketh a principal member.

The Paralyſis is when it forſaketh the leſs principal member, as ſinews, muſcles, eyes, ears, hands, arms, ſides, and feet.

What the glew is.

The glew of the body is a nutriment of his member, and a conſervation of the retentive and motive vertue from the faculties of the digeſtive vertue. This glew hath an attractive, retentive, and motive vertue; for example, whatſoever the Reins attract, the glew attracteth

tracteth (that is) the inferiour heaven, the root and very eſſence of life, called of *Fernelius* the implanted ſpirits, for the body and ſubſtance of the reins attract nothing; thoſe which follow are included in a Parentheſis; for it is ſaid in Philoſophy, that the actions do not proceed from the parts and bodies, but from the faculties inherent in the parts; when the glew is ſeparated from ſome part, then preſently it cauſes an inſenſibleneſs and a privation of motion, from whence there riſes either an Apoplexy or Paralyſis, for in the glew there is a ſenſitive and motive faculty, and not in the members. The kinds of diſeaſes from the defect of it are the Apoplexy, and the Paralyſis of the tongue and the members, &c. The lethargy and the torture of the mouth. *Paracelſus de peſt. tract. 3. cap. 1.* ſaith, that the *gutta* is begot of Martial poiſon; ſo likewiſe *de gutta part 4. fol. 154.* ſaith, that the *gutta* riſes from the conjunction of the ſtars, and poiſon from the disjunction. The poiſon is accended from the fire of the Microcoſm. In the ſame Treatiſe he ſaith, that plegm is only an excrement of the brain, but the Apoplexy is not an excrement but a moſt ſubtile thing from the ſtars of the Firmament; ſo in the ſame place, *fol.* 148. The *gutta* in the Microcoſm is a lightning in the Macrocoſm, for as the lightning melteth Iron, the ſubſtance or body of the Iron yet remaining, ſo the *gutta* melteth the brain (not corporally but ſpiritually, for it depriveth it of all ſenſe and motion) and alſo the heart and lungs, as when wax is melted by fire, and compact into a maſs, the parts remaining whole. It ſmiteth from the crown of the head the exteriour members, hands and feet, and it burneth and conſumeth the ſenſitive and motive faculty thereof; ſo when it ſmites the tongue, there follows a privation of ſpeech, yet the ſubſtance of the tongue remains, but not the eſſence thereof; for the eſſence thereof is a ſpiritual Paralyſis,

lyſis, which manifeſtly demonſtrates the ſpiritual and aſtral eſſence of the diſeaſe whiles that the ſpirits do work againſt the ſpirits; when the lightning of the Microcoſm ſmites the Lungs there follows a ſuffocation. The Lungs do not want an attractive, ſenſitive, and motive faculty; ſo man is ſuffocated of the ſmoak of the lightning which we more often ſee to be in the Macrocoſm; ſo when it ſmites the brain, it melts the brain, and deprives it of all ſenſe and motion, and then the danger of death is certain. And thus concerning the Heart, Liver, and Eyes, Chap. 6. *de origine morb. ex tribus ſubſtantiis lib.* 1. *paramir.* alſo the 3. book *paramir. de origine morbor. auriumex Mercurio, tract.* 6. *fol.* 186. The Apoplexy ought not to be called an Apoplexy but from the fundament of the medicine. Cachymical and ſublimated Mercury (as Auripigmentum) is the cauſe of it. But how can Mercury be the cauſe of the Apoplexy, when as *Paracel.* ſaith that it is a kind of *gutta*; but the cauſe of *gutta* is a lightning, the cauſe of the lightning is Sulphur and Salt as two contraries in the Academy of Nature by a favour and Patronizing of the community thereof. The Apoplexy riſes from ſeed, or one or four Elements, or from fire and water, and ſulphur, ſalt, and mercury; many things are here united which ſenſe cannot diſcern, as are the ſeminal roots of bodies called principles and elements in which all things are conſerved.

The lightning of Salt and Sulphur conſiſts of two contraries, it is accended from the water of the Macrocoſm corporally, but from the water of the Microcoſm ſpiritually, for the heaven in the Microcoſm is ſpiritual.

What the Apoplexy is properly.

Signs.

The difference of the Apoplexy and Paralyſis.

The ſign of the Apoplexy is froth, and a ſuffocation with a contraction. The ſigns of the Paralyſis are the alteration of a member and a ſtupefaction of a part. The difference of the Apoplexy and Paralyſis is this. The Apoplexy reſpects the principal members and whole body. The Paralyſis doth not hurt the principal members, but only the four exteriour members and leſs principal parts, as hands and feet. Th:

The Apoplexy for the moſt part poſſeſſes the left ſide and vicinity of the heart, for which I can find no other reaſon than becauſe the extreme poiſon fights againſt the chief vertue and moſt ſtrong fire of the heart, as *Hippocrates* witneſſeth; when a lightning of the Microcoſm ſmites one of the more principal members, it is hardly to be cured and reſtored, for it is almoſt an incurable chronical diſeaſe. *Hippocrates* affirmeth, *lib.* 2. *Aphoriſ.* 42. that a ſtrong Apoplexy can no wayes be cured, but a weak one may eaſily be cured; for the heaven of the Microcoſm is deſtroyed, and all the concordance and harmony is violated. But when it ſmiteth the leſs principal members, then the diſeaſe (though by Nature chronical) is curable. In the cure of the Apoplexy mundificative and clarificative medicines which mundifie and clarifie the balm, the ſpirits, and all the Elements, are to be adminiſtred.

*Paracel. defens. lib.* 3. *para.* 7 *de gutta.*

The ſign of the Apoplexy from the brain.

The ſign of the Apoplexy from the heart.

The cure of the Apoplexy is twofold, internal and external. The internal cure is that which is made by ſtrengthning medicines; The external is perfected by balms.

The Cure.

*The internal cure is made by the eſſence of* Gold, Pearls, Antimony, Gemms, Corals, Stones, the oil of the Crany with the ſpirit of Vitriol in the water of the Lillies of the Vallies, by the Mercury of Gold and aurified ſpirits of Vitriol, by the oil of Silver, the oil of Sulphur, and the oil of Sulphur and the balm of Sulphur.

The external cure is made by the balm of Bevers ſtones, and of the Marigold, of the Lillies of the Vallies, Serpentine, Elenum, and Amber. *Paracelſus* in his cures writes that he reſtored one having the Paralyſis only by eſſence of Antimony: A myſtery in the Apoplexy is the ſolution of Pearls or oil of Pearls. If any be deprived of his ſpeech, pour five or ſix drops upon the tongue, and the power of ſpeech will be reſtored, ſo that he may

ſpeak

ſpeak by this means. He cured many having the Apoplexy. He ſaid that the magiſtery of Pearls was to be adminiſtred to the apoplectick in the very paroxiſm without any delay, he cured many by this means, external remedies being applyed. Rx a little piece of the freſh Bevers ſtone, and put it upon his tongue or under his tongue, and as ſoon as the ſtone is hot, the ſick will be able to ſpeak. The *Galeniſts* give the ſame medicines in the Apoplexy and Falling-ſickneſs.

A preſervation from the Apoplexy. Receive equally of each of theſe, namely, of Saunders either Citrin or Red, and Sugar, and mix them.

*Prepare the true Eſſence of Gold aforeſaid thus.*

Rx ſtrong oil of Spaniſh ſalt, well rectified by Alembeck, therein diſſolve Gold (which hath been well purged by Antimony) being diſſolved, pour therein as much oil of Vitriol; then abſtract the oil of Vitriol from it again, then pour on as before, and draw it off again; thus cohobate it twelve times, every time have a care that your Gold be not left dry, but ſomewhat moiſt; and therefore the ſureſt way were to perform this work in a a boiling Balneo. Having then cohobated it twelve times (the laſt time, drawing off the oil of Vitriol and oil of Salt) pour upon your Gold the beſt ſpirit of wine rectified to the higheſt, and ſet it in a Cellar or ſome cool place, where let it ſtand for ſome dayes, and part of the Gold will cryſtalize; take out thoſe Cryſtals and diſtil off ſome of the water, and ſet the reſt to cryſtalize as before; ſo do until all your Gold be in Cryſtals, which dry upon clean brown paper in warm air. Take the dry cryſtals, make them into ſubtil powder, and pour upon them good ſpirit of wine, then put them for ſome dayes to digeſt in a gentle Balneo, afterward abſtract your

ſpirit

spirit of wine by degrees very gently, and the true Essence of Gold will remain behind like an oil.

## CHAP. IX.
### *Of the Spasm.*

THough the Spasm be properly a kind of the Falling-sickness, and is referred of *Paracel.* (*lib.* 3. *Paragraph. parag.* 30.) unto the cure of the Falling-sickness, notwithstanding seeing it is an insolent and acute symptom and hurt of the sensitive and motive faculty, which is able to kill man, we will handle briefly of it in this Chapter. *De tartaro lib.* 2. *tract.* 2. *cap.* 1. The spasm is not a disease, but a fore-runner of a disease. *Parag. lib.* 3. *Parag.* 3. The cure of the spasm is referred unto the Falling-sickness. *De tartaro lib.* 2. *tract.* 1. *cap.* 5. *&* 6. The *Tetanus* contracts the members, the spasm extends them. Read *Thurneiserius in Neptuna, lib.* 6. *cap.* 44. The convulsion is a torpor, therefore the spasm or convulsion is a perpetual voluntary contraction of the sinews and muscles unto their original. The *Galenists* say that the cause of the spasm is contained in the beginning of the Back-bone, and it sometime infests and annoys the whole body, sometime some parts. That which is of the whole body doth so straitly gird it, that it cannot be bended; when the body is crooked forward, then it is *Emprosthothonos*, when it is crooked backward then it is *Opisthothonos*, when it is equally bent then it is *Tetanus* (that is) a distention a convulsion of the parts; sometime it is in the eye, in the skin of the fore-head, in the root of the tongue, the chin, in the lips, whereupon the girning laughter is caused; sometime it is in the arm, in the hand and the thigh, and in that sinew or muscle which is destinated for the motion of the member.

The Spasm is a preternatual motion, whereby the body is pulled violently and continually into a preternatural place, either wholly or in part with an impotency of bending.

The definition of the Spasm.

*Emprosthothonos.*

*Opisthotonos*

*Tetanus.*

The girning laughter.

There

The cause of Convulsion.

There are many causes of the Convulsion with the *Galenists*, all which *Hippocrates* reduceth unto two. Into evacuation and repletion. Convulsions are caused from evacuation which arise from a burning Fever, or from the potion Ellebor, or some other medicaments, or from immoderate effusion of bloud, or from immoderate watchings, or from hunger, or from immoderate labour. But every Convulsion which rises from flegm, or drunkenness, surfetting, or from the suppresst accustomed evacuations, or from the intermitted evitation is to be referred unto repletion. They make the immediate cause of it to be flegm impinged fast in the sinew. Besides these two kinds they bring another which they call a flatulent Convulsion. The cause of it is a clammy and crass vapour implanted in the couples of the sinews; and here they come at last unto *Paracelsus*, and explain in some sort the cause of the Convulsion. *Paracelsus* in his tract *de Cholica* writes, that winds are generated and caused from too much meat or drink and crudities, which penetrates through the whole body, and are exasperated by anger. The spirit of Salt is mixt with the wind and peirces through all the pores of the body, and enters into the concavities, joynts, glew, and spirits of it. In those places in which it is conservant it causes a Convulsion or Spasm. The paroxism dures until the wind and spirit of Salt be consumed. *De morbis amentium, tract.* 1. *cap.* 1. *de origine suffocationis intellectus*, he saith, that the spasm is generated from cold (that is) from wind and acetosity, (that is) the spirit of Salt, until the wind and spirit of Salt do vanish; the symptom is to be marked to what diseases the spasm chances. The spasm concurs in the Apoplexy of the heart, in the red Jaundies, in the Plague, in Wounds, in the *gutta*, in the suffocation of the understanding, in the Falling-sickness, in the Cholick, and falling disease of the matrix.

The cause according unto *Paracelsus*.

Unto what diseases the Spasm happens.

The

The especial indication is to comfort and strengthen the interiour members with internal medicaments. Furthermore, the cure of it is referred of *Paracelsus* unto the Falling-sickness, to cherish and corroborate the external members and sinews with calefying medicaments: you may read the internal cure and medicaments at the end of the Falling-sickness. The internal indication of curing.

The external medicaments are Oils and Balms which are to be applied in the affected place, as the oil of *Euphorbium* and the essence of *Euphorbium* corrected and inwardly applied and administred; let the dosis be ℈. with a competent decoction. It is very available against the Paralysis and Spasm, and it evacuates the flegm (though clammy, crass, and impinged or fastned in the sinews or joynts) without perturbation. *The essence of Castorium Levers stone extracted with the spirit of wine*, a drop of which being administred with the decoction of Rosemary flowrs, Sage, and Betony cures the trembling Convulsion, and all the hurts of the sinews. Outwardly there may be applied in the Convulsion Sage and Betony, especially if it be be caused from evacuation or repletion, and when those things ought to be evacuated which are contained in the sinews preternaturally. The oil of Turpentine distilled and applied inwardly and outwardly cures the Convulsion and Spasm, by it the Back-bone may be knit, and the place of the Navel, and also of the affected place. The essence of temperatory administred cures all the kinds of the spasm, *Emprosthenos*, *Opistothonos*, and *Tetanus*.

*Carrecterius Inherberiosus de 4. gradu Canceri*, writes fol. 266. of the Water-lilly which hath red and white flowrs, it being dried in the Septentrional shade, and being hanged upon the roof of the house or the walls, he which hath the Spasm or Convulsion will be cured in a moment of time. All simples do perform this which encrease

crease in the waters, as the Fern having a very white root in the waters; use and experience will teach us many remedies out of the assigned art. Mandragora, Woolfbane, and the inverted Grape perfect this cure, for under the greatest poison, there lies the most vertue, which is to be noted well.

*Thus prepare the foresaid Essence of Beaver stone.*

℞ the right Beaver stone (for the counterfeit are often sold for true ones) make it into subtil powder, then dissolve it in a pure well rectified spirit of Salt; then abstract the spirit of Salt from it again, and upon it put the best and highest spirit of wine, digest them together in Balneo; then decant off the spirit of wine clear from the feces, and in Balneo distil off all the spirit of wine, and behind will remain the true essence of the Beaver stone.

## CHAP. X.

### *Of the Excrements of the Brain and of Flegm.*

The Catharr is a preternatural flowing of flegmatick humours from the Brain to the inferiour members.

Distillation (with the Greeks *Catharrus*, a Rheum) is a falling down of supervacaneous humours from the head unto the members. This name is taken generally of the late writers, but the old writers have only taken it for that rheum which falleth unto the jaws; therefore the cause and matter of pain is the excrement of the head. The descending distillation hath his name from the place, whereupon it is said, if the rheum flow unto the breast it is called a flegm, if unto the jaws it is called *branchus*, if unto the nostrils it is called *coryza*. *Galen* in his 3. book *cap.* 4. *De symptomatum causis*. *Elsus* book 4. Chap. 2. The procatarctical causes

causes of the flux of the head are too much drinking, sleep at mid-day, night-watching, unseasonable studies, especially after meat, for vapours ascend unto the Brain and overcharge it because the mouth of the Ventricle is not yet shut, which vapours are resolved into humours; whereupon the dolours of the rheum are which are called suffocative rheums, unto which those for the most part are obnoxious which watch much. Those rheums oftentimes descend in great abundance unto the jaws and lungs where they threaten death very often. *Fernelius* distinguishes the excrement of the head into the internal and external. The internal is that of which we speak, which descends unto the inferiour members, and is collected in the Ventricles of the brain, especially under the skin of the Crown of the head, where the ends of the veins are which go through the Face and Temples into the Head, for as often as these veins do swell with much excrement and humour, they effuse the relicks and superfluities of the aliment under the skin, which can scarcely evaporate by reason of the thickness and crassness of the skin. This is the fountain and fosterer of all external pain; from hence a distillation flows unto the external parts of the body, as unto the Eyes, Gumms, Teeth, Neck, Shoulders, Arms, Sides, and Loins, &c. But what needs many words? here is the fountain of diseases of *Galen* and *Fernelius*. He which remembers those things which we have said concerning the Generation of Tartar in the parts of the body, Read the 2. Chap. of this tractate of the causes of the head-ach, and above Chap. 23. of the Tartar of the marrow, will laugh at the sentence and opinion of *Galen* and *Fernelius*, and he will easily confute their opinions concerning the external flux.

The procatarctical cause of the plegm.

A suffocative rheum.

The excrement of the head is twofold.

The cause of rheum is resolved Salt, when the corrosive Salt is mixt there rises pains from it being resolved.

The true cause of the rheum. *Paracels.*

The indication.

The cure. Every indication of cure consists in this, that the head be strengthned, and that the flux and superfluous humidities of the brain be exiccated. In the mean time a regard must be had of the Ventricle that it perform his office. These three herbs take away the rheum (that is, the essences of them) namely, Balmmint, Lunary, and Spurge, do purge and take away all humidities and flux of the head. Sarcocolla or Gumm of a tree in *Persia*, the Eldertree, *Anacardium* or tree in *India*, Garden Saffron, Colloquintida, Thime, the wild Vine, *Hermodactylus*, *Pellitory*, *Euphorbium*, *Mullein*, the *Salgemme*, *Theophrastus*. Read the same 2. book *de signis Zodiaci*, *sub signo Arietis*. These following purge the flux of the head and melancholy, and indurated bloud of the head, namely, Polypody, Ellebor, Fleawort, Cataputia or Spurge, Tithimalus, or Sea Lettice, Centory and Agarick. If the flux of the head descend unto the breast, let him use *Diacodium*, *Diapapaver*. *Phrisius* in his *speculum*, *lib.* 2. *cap.* 14. saith, that the composition or electuary, and the *aurea Alexandrina* expels and consumes the flux of the head which possesseth the Eyes, Ears, and Gumms. *Phrisius* in his *speculum*, the cited book and Chap. *Pliny lib.* 25. *cap.* 3. writes, that these following be very expedient for the rheumatick, namely usual Plantain, compound Hierapicra with Agarick given at morning and at night for a dosis ℥. purges the head from the flux, likewise ℥. of the root of Mechoacum administred purges the bloud and flux of the head. Against the flux of the head and obstructions of the Ventricle, take of Eyebright and *Silexis Montanus* and Saffron ana. ℥. of the seeds of Filipendula, or Dropwort, Fennel-seed ℥ij. of Marjoram, Sorpillus, of Pepper, of the grains of Paradice ana. ℥. of Sugar ℥ij. let them be pulverized and mixt, and taken in a draught of Wine or Ale. The herb Bugloss is threefold, the greater, the less, and the mean.

The

The mean Bugloſs hath blew flowrs, the leſs hath red flowrs, and it is a manly kind, if any carry this in his hat or on his head, it is made very moiſt, for it attracts the humours very ſtrongly out of the head. Theſe crude medicaments do ſomewhat effect, but yet there are far ſtronger vertues againſt the fluxes. The ſpirit of Vitriol, the ſpirit of Sulphur, the ſpirit of Turpentine, *Terra Sigillata*, which by their ſpecifical properties conſume and diſſipate all the matter of fluxes and diſtillations. There muſt be adminiſtred three or four drops of the ſpirit of Vitriol in a covenient liquor in the morning or at night, with ℥. of *Terra Sigillata* for a doſis. Preſervatives (as in all other diſeaſes) do much avail. The chief preſervative is the flowrs of Sulphur, which like fire conſume all the ſuperfluous matter left of Nature, and ſtir up the natural heat that it may work ſtrongly in the expulſion of the excrements. But in the preſerving much care is to be had of the Ventricle by comforting medicaments, and ſuch as ſtir up the native heat, leſt that crudities be left from the heat in the Ventricle, which are the cauſes of moſt grievous diſeaſes. This can be done by no medicament as by the *antidotum* of *Mithridatum*, which muſt be taken twice or thrice every week, of the quantity of a peaſe or two in the morning with a faſting ſtomach. This medicament conſumes the rheum impinged and ſeated in the tunicles of the Ventricle, and that which is left or remaineth from the crudities; and it ſtrengthneth the native heat of the Ventricle wonderfully. This is alſo effected by the confection of Ginger.

A preſervative againſt rheum.

## CHAP. XI.

### *Of the Diſeaſes and Symptoms of the Eyes and their Cauſes.*

Of the pains of the Eyes and their cure. Read *Paracelſus lib.* 13. & 14. *Paragr.*

THe rheum is the mother of all diſeaſes, and it procreates an ill off-ſpring, for all the affections of the eyes have their original from the flux, unleſs they be produced from ſome manifeſt cauſe. The affections of the eyes are twofold, interiour and exteriour. The interiour I call which are cauſed within the fleſhy membrane, and have their original from the inmoſt ſeats of the brain. I call the external thoſe which exiſt within or without the fleſhy membrane. Furthermore, of the internal affections which hurt this bowel, ſome exiſt in the diſcerning ſpirits, ſome in the brain, ſome in the optick ſpirits, ſome in the cryſtaline humour. The ſpirits that they may ſee quickly and diſtinctly, ought to be many and Ethereal, for if there be many ſpirits but yet craſs, they ſee things far off and near, but not diſtinctly. This is almoſt the diſeaſe of old men.

The cauſes of the affections of the Eyes.

The affections of the Eyes are twofold.

The internal affections,

Blindneſs is a privation of ſight, cauſed by reaſon of the corruption of the optick ſpirits.

Blindneſs, obſcurity, and every imbecility of the ſight (whoſe cauſe is not conſpicuous in the eye) riſes from the hurt of the optick ſinew or cryſtaline humour. The hurt of the optick ſinew is obſtruction, which is from the influx of more craſs humour, or it is a diſruption cauſed from the external or internal ſharp and corroſive humours.

*Glaucoma.*

The peculiar hurt of the Cryſtaline humour is a removing of it out of his proper place, either by falling or ſmiting, by which the eye is vehemently ſmitten and hurt. The *Glaucoma* is a mutation of the cryſtaline or vitreous humour into a gray or brown colour. They being

ing hindered by this hurt, suppose themselves to see through a smoke or mist.

The suffusion is a collection of humour besides nature either in the pupil or betwixt the third skin of the eye and the crystaline humour, it falleth from the brain through the optick sinews, and that by little and little, so that it can scarcely be perceived in the beginning; though sometime the crass and consummated suffusion be collected in one day; for if the crass humour fall suddenly into the optick sinew, it suddenly blindeth him.

The suffusion is an obscurity of the horn-like tunicle, caused from the commixtion of crass humour in the superficies of it nigh the apple.

The hurts of the pupil appear manifestly unto the sense, and these are Dilatation, Imminution, Divulsion, and Ruption, Dilatation (whether it be caused at first or rise afterward from some disease) hurts the sight, so that it causes the spirits to be diffused, and dilated, and dissipated abroad. The native imminution (because it girdeth, constringeth, and incrasseth the spirits) makes the sight most quick, but yet it is diseased, because it hath a preternatural cause which makes it worse. The divulsion and ruption neither occæcates, nor hurts the sight greatly; furthermore, the humour causes a dilatation in the Grape-like tunicle, which also being included and abounding, it distends and amplifies the little hole which is the pupil. But wherefore doth the dilatation of the pupil follow the hanging forth of the eye, and the chirrus and Plegm one and Imposthume of the eye. But the Spupil is diminished & made straiter in the Pthisis & Atrophie of the eye, and as often as the vitreous humour is consumed for any cause. Also the fourth Grape-like tunicle being contracted and compressed straineth and girdeth in the pupil; for the same causes and also by violence and hurt of external causes the divulsion and ruption of the tunicle is caused. These are the inward

The hurts of the pupil.

affections of the eyes, now we will handle the external, which poſſeſſes the third pannicle or membrane.

The external affections.

The Nebula is an obſcurity of the third tunicle cauſed from ſome ſubtil vapour or humour occupying part of it.

The Caligo or miſt is an obſcure or dark ſeeing, cauſed from the more craſs and denſe tunicle of the third tunicle. This defect is ſeldom from a diſeaſe, but frequent from age, whereby a certain membrane and nails are made craſs. The miſt is a thin humour ſticking in the third tunicle, whereby one thinketh that he ſaw all things through a miſt, a vapour, or ſmoke; this humour waxing craſs begets at length a white ſpot in the eye, for the white is a craſs and white humour in the third tunicle, or elſe collected and condenſed above it; ſo that it darkneth and dulleth for the moſt part the quickneſs of ſeeing. Theſe two hurts do increaſe under the ſenſe, and often they are cauſed from the *Opthalmia* and *Epiphora*; ſometimes they are cauſed from a proper clammy humour, which for the pupil is effuſed by little ſpaces, which are betwixt the adherent membrane and third tunicle.

Hallucination or pravity of ſight is, when man erreth in ſeeing, and conceiveth things otherwiſe than they are in themſelves.

Hallucination or erring is becauſe the third tunicle is infected with a ſtrange colour, whereby all things without ſeem to be tincted, as in the Jaundies and red inflammation.

The *Rhexis* is a burſting, or cutting, or eating of the third tunicle, from which the white humour floweth firſt and leaveth the eye leſs by much. The *Ragoides* or third skin falls down, and then the falling down of the eye is cauſed, which of the *Greeks* is called πτερυγίον. The confuſion of the eye is divers from this, in which the humours are mixt by ſmiting and are confuſed without any eruption. And thus much of the affections of the third tunicle.

The

The affections of the adherent membrane are these; a shewed hard and white membrane rising from coagulation, extending it self and covering the pupil of the eye, it rises from an adherent membrane by little and little in a long time increasing and waxing hard if it be permitted. The *Vngui.*

Of all the *Epiphora* and *Opthalmia* infest and annoy the eyes most often, from which most sharp dolours and many other diseases do expullulate and arise. *Epiphora. Ophthalmia.*

The *Epiphora* is a small humour caused by the manner of tears in the eyes. This humour is somewhere without pain, heat, or redness, somewhere it is sharp and salt and molestful and hurtful by pain, heat, acrimony, and redness, from whence issues the exulceration of the eye-lids. The *Epiphora* is a preternatural flux of humour unto the Eye.

The *Ophthalmia* is an inflammation of bloud infused from the corners of the eyes into the whole adherent membrane; by this the small veins swel, and those which were obscure in the white of the eye are made conspicuous, and whatsoever was white, begins to wax red. Chief and greatest ardour and pain afflicts him which hath often the sharp flux of tears. It is very much like unto the *Epiphora*, but they are distant amongst themselves, because in the *Ophthalmia* only the white of the eye waxeth red; but in the *Epiphora* the eye-lids do only wax red. There be two hurts of the eye-lids, the Scab and the Itching. The *Eltropion* of the eye-lid is an incision whereby the interiour red part remains (perchance it runneth forth) it is caused either from some scar or abounding of flesh. The Grando is a hard push rising almost in the superiour eye-lid. The *Hordeolum* is a hot botch almost come unto an Imposthume, bursting forth of the eye-lid. The *Ophthalmia* is a dolorifcrous tumour of the outmost panniele accompanyed for the most part with the redness of the eye and profusion of tears. *Eltropion.* *Grando.* *Hordeolum.*

For the curing of the flux and pains of the eyes, the medi- The cure of the flux of the eyes.

medicines are to be administred which we have mentioned in the cure of the rheum. The spirit of Vitriol is most deoppilative and unobstructing, for it removeth all obstruction. The spirit of Sulphur consumes all the humours and fluxes of the head; so also the oil of Silver. Medicines for the most part of Surgeons are applyed outwardly, and the inward are rejected; furthermore, in the curing of the painful affects of the eyes it brings nothing to pass worthy of commendation. If the ancient and common proverb have place to cure all diseases by one *collirium*, then certainly it will have place here, and this may be very fitly said of *Tutia* or heavier soil of brass, by which *Paracelsus* reports that he cured not only the tumors, tears, and pains of the eyes, but the extreme pain of the eye-lids, and where the growing forth of the flesh had almost taken the sight, which were thought to be desperate diseases unto those Physicians, which by their profession were called *Ophthalmists*. The common preparing of *Tutia* is that a hot iron be extinguished in hot white wine. *Theophrast.* doth thus apply it; take prepared *Tutia*, put it into a linen cloth, after dip it in wine mixt with white marble, and often wash his eyes with it. From Sugar or Salt of *Antimony* a precious balm may be made for the *Ophthalmia* and inflammation of the eyes, so that it be before dulcorated and prepared. Lithargy, Tutia, the Oar of Copper and Spodium may be rightly prepared by the spirit of wine or distilled Vinegar and made so mild and gentle, that they will remove and take away the spots and growing out of flesh of the eyes without any pain; as likewise they mitigate the inflammations and most bitter pains thereof.

The vertue of Tutia.

The preparation of *Tutia*.

Application

*Crato* spoke very familiarly to a certain Physician, that this was an excellent remedy for the eyes, if that one do bruise the *Lapis calaminaris*, and beat it into small powder, and mix it with the melted marrow of an

The Expedient of *Crato*.

Oxe

Oxe after the form of a liniment, with which the shut eyes are annointed, but the flux is to be washed with a sharp *lixivium*, that itching may thereby be caused. He that would know more of the affections of the eyes let him read *Ophthalmodulia* of *George Burtchius*.

## CHAP. XII.

### *Of the Diseases of the Ears, their Symptoms and their Causes.*

THe *Parotis* is an inflammation which bursteth forth especially in those kernels which are behind the Ears and their roots. This hath all the notes of the inflammation of bloud, both the tumor, redness, heat, and bearing pain, but that sometime it comes to pass that it participates of an *œdema*. The *Galenists* ascribe this to the hot humours flowing together unto that place, but we ascribe it to the spirits of *Arsenick*, that such a pestilent inflammation could be caused in the place of the kernels behind the ears, for we hold it impossible that the hot afflux of humours can cause such an inflammation; these seeds being resolved they produce the first vapours invested with the signatures of Fevers; so also there are signatures closely contained in the superficies of such sulphureal spirits which are permixt with the vital Elements of humane anatomy, they beget coldness, horrour, and rigour, resolutions and sulphureous vapours follow, which are inflammable and similar, corrupting, polluting the Elements with the same signatures, from hence are the alterations of the pulse, thirst, disdain of meat, loathing, vomiting, restlesness, watching, and such other incommodities. The symptoms of hearing, as buz-

The definition of *Parotis*.
The Plegmone is a hot, red, and hard tumor unto our feeling, and also glistering.
The *Oedema* is a soft tumor and white, not resisting our touch, but yet leaveth a hole. *Sev. p.* 285. & 286.
The cause of the *Parotis*.
The mechanical process in Generation.
The *Parotis* is an Imposthum in the root of the right or the left Ear.

*Sev. p.* 252.

The causes of buzzing and singing of the ears.

buzzing, sounding, noise and every depraved hearing rise from their motion and agitation of them. Those which supply the place of inward causes, as they be divers and diversly impelled, so they produce and cause divers sounds. The buzzing of the ears is caused from a little wind falling down by little and little. The singing of the ears rises from the interrupted course of it. Sounding rises from more crass wind bursting forth more plenteously. The cracking is that which rises from a valid and strong impulse. Furthermore, heavy hearing and deafness rises either in the brain or in the primary organ of hearing, the windings of the ear being hurt and hindered. The cause which either possesses the brain or primary organ of hearing is an inflammation or hurt of the humour. *Hippocrates* said that deafness was caused from black bloud, but there is a more common original of it from crass and plegmy humour altogether seated and resting. This of all others is wont to make the senses and their functions sleepy. Heavy hearing and deafness which is native doth not rise from these causes, but from the hurt of conformation, whereby either the instrument of hearing is wanting, or it attaineth a bad figure. The true cure of the *Parotis* is this, first, that the boiling and inflamed spirits be extinguished, and natural rest be restored unto them, and this is to be done by *Laudanum opiatum* of *Paracel*. But rather medicaments are to be given which expel the poison vehemently by sweat, as diaphoretical Mercury, diaphoretical Gold of life, the flowrs of *Antimony*, & the spirits of Tartar, with the addition of *Paracelsus*. *Terra sigillata* given with a quantity of *Mithridatum*. These diaphoreticks are not once to be given but twice or thrice or four times, until the poison be expelled, and the sick restored unto his strength.

The buzzing of the ears is a preternatural sound caused within the cavities of the rocky bone.

*Quæstionis de medicina prist. fol. 399 & 100.*

Deafness is when a man can hear nothing at all.

The cure of *Parotis*.

Buz-

Buzzing, singing, cracking, and sounding, are to be cured by the internal medicaments mentioned in the rheum. It is not altogether safe to put something in the ears in the heavy hearing and deafness; sometime this rises from vapours existing in the instruments of hearing, sometime it rises from humours and obstruction. If less convenient medicaments be administred, the hurt is exasperated. If the hurt rise from humours, let there be given unto the patient three Pils of *Hierapicra* or bitter confection of *Galen*, for they extract the humours from the instruments of hearing, and free the head from them. Artists have a Silver crooked pipe which they put in the ear and blow through it, if the patient feel a cold wind, then the deafness doth not rise from obstruction. *Crato* the Physician takes *Cardum Benedictus*, and sprinkled it with the water of a thistle, and caused it to be distilled, and being put into a linen cloath, he putteth it into the ear of the half deaf, whether they have pain or do not hear, he confesseth that he found no medicine more available than this which he hath tried. Some put a drop of the oil of Turpentine in the ears, and they bring it back again, and by this means they free many from deafness.

The cure of the singing.

A caution.

## CHAP. XIII.

### *Of the Diseases of the Nostrils, their Causes and Symptoms.*

THe Nostrils are destinated for the purging of the brain, and these have their diseases. The diseases of the Nostrils consist either in an Ulcer or growing forth of some flesh in the Nostrils, as also in all the parts of the body Ulcers rise. But these Ulcers do not rise from the excrements of the brain and their acrimony (as the *Galenists* fable) after this manner falling down, and so by their

The Ulcers of the Nostrils.

their acrimony exulcerating the Noſtrils. But the cauſe of thoſe Ulcers is contained in the bloud and veins of the noſtrils; as of all other Ulcers in all the parts the univerſal cauſe is Salt, which is ſeparated from the bloud and lurketh in all the veins and all the parts, it is corroſive, ſharp, ſowr, and bitter. The deſtruction of Salt (ſaith *Paracelſus de origine & curatione morbor.*) is the cauſe of Ulcers, there is in this Salt *Arſenicks* putrefactive poiſon. The Ulcers of the Noſtrils for the moſt part are putrid, from which there falls a filthy Scab, and from which there runs a ſtinking excrement.

The *Ozena*, of *Theophraſtus de ulceribus cap.* 59. is called an impoſthume, therefore he that hath the impoſthume ſmells ill both to himſelf and thoſe which are nigh him; as alſo he is moleſted with the contagion of the obſcure ſpirits. Oftentimes daily Ulcers ſpread abroad which exceed and putrifie the wings of the Noſtril, or the place within, or the tender bones thereof, as alſo the hole, they eat the pallate oftentimes with great deformity, and eſpecially if they bear the form of *Carcinoma*, or if they be produced from the filthy *lues Venerea*, which is moſt frequent.

The *Ozena*, *Theophraſt.* is an Impoſthume. The *Ozena* is a putrified and ſtinking Ulcer of the Noſtrils cauſed from corruption of ſharp humours flowing from the Brain to the Noſtrils.

The freſh Ulcers being neglected, oftentimes there grows forth a piece of fleſh (which is called *Sarcoma*) of that length that it hangs forth in the Noſtrils, or elſe the fleſh falls unto the jaws, and then it is called *Polypus*, for that fleſh is like to the fleſh of the fiſh which (for his many feet) they call *Polypus*. *Galen de compoſitionibus pharmacor. lib.* 3. *cap.* 3. ſo alſo *de tumore præternaturali, c.* 16. *Æginera lib.* 6. *cap.* 25.

*Sarcoma.*

*Polypus* is a fleſhy, looſe, and porous tumour begot in the Noſtrils beſides Nature.

The ſymptoms of ſmelling are the diminiſhing and aboliſhing or deoriving of ſwelling; for ſmelling periſheth, or is diminiſhed, the paſſage of Noſtrils or of the bone

The ſymptoms of ſmelling.

bone being stopped, by which breath and smells are drawn, and this is done either by the *Sarcoma* or *Polypus*, or inflammation of bloud, or heaviness. If none of these signs appear, the cause of hurt ought not to be referred either to the former Ventricles of the brain, or unto their couples, in which the sense of smelling is. In these the abundance of humours or corruption contaminates the sense and the spirits thereof; sometime about those places impostumes are caused with no Fever and less pain, from which being burst, sometime a pure filth is blown forth of the nose, as also there flows forth filth out of ears full of filth, and that by no discommodity of health.

The Gravedo of the Nostrils.

The Gravedo is a flegmy distillation into the bone *Aethmoides* and his membranes effused from the parts which are about the brain or the Ventricles thereof; by it the head waxeth heavy, and breathing is made more difficult; neither can breathing be made except with a wide and gaping mouth. The voice (as before) sounding hath some sound, and is caused in the Nostrils, in the beginning little, after more gross; furthermore, bloud bursts forth of the nostrils, the vein being burst, opened, or eaten, which end sthere.

The Coryza, or Gravedo is an obstruction of the holy bone in the superiour part of the nose.

The Hemorrhagy of the Nostrils.

The Hemorrhagy is a bloud bursting forth of the Vessels by the Nostrils.

The Hemorrhagy of the Nostrils is called of Physicians a violence; the veins do not go from the inmost seats of the brain into the nostrils, but from the mouth and palate, they are sufficiently detected and large that they may be (as it were) an Emissary or Pipe for the superfluous bloud, for the expelling the ulcers of the Nostrils.

Of the cure of the Impostume.

The *Ozena* or impostume is cured by the herb *Aristologey*. *Pliny lib.* 25. *cap.* 13. *Thernevs, lib.* 5. *cap.* 40. cures it with Betony, Fengreek, Savory, the stalk of Apples

The cutting of a vein.

ples and Pennyroyal. Thoſe which have theſe Ulcers are cured by the cutting of the head-vein in the chin or end of the noſe. *Rulandus* ſays that ſuch Ulcers are beſt cured by the oil of Lead, and the ſweetneſs of Mercury, by the water of Mercury, by the oil of Antimony which *Paracelſus* deſcribes in his *Chirurgia vulner. de corruptis Vulneribus*, ſo alſo by the balm of iron, the oil of *Auripigmentum*, and *the oil of wax*. *Paracelſus* cured the *Polypus* which is a ſtink of the noſtrils by the oil of Vitriol with wax. The ſymptoms of ſmelling if that they be not cauſed from manifeſt cauſes are cured by the medicines for rheum. The puſhing forth of bloud is diverſly cured. Take ſhepherds purſe, and the herb Polygon a like quantity, let them be bruiſed and the juice extracted, one or two drops of this being attracted or inſtilled ſtays the bloud. Give in the too abundant flux of the bloud four drops of the oil of iron in a draught of wine, and it forthwith ſtays the bloud; ſo the eſſence of Corals is exceeding good. *Thurneus in piſone lib. 4. cap. 4.* cures the flux of bloud forth of the noſtrils by the water of the ſtone *Hamatites*, and of *Lapis Judaicus* and *Bergrota*.

## CHAP. XIV.

### *Of the hurts of the Mouth and Face, and their Cauſes.*

Burning puſhes.

THe skin which covereth the Face (becauſe ſome of the fleſh under it is more dry) contracteth many hurts unuſual unto the other parts, of which kind are burning, puſhing, or wheals which ſmell in the noſe and other parts of the face with much unſeemlineſs. The *Galeniſts* affirm the cauſe to be a ſmall and vicious bloud.

The cauſe of them.

But *Paracelſus de tribus primis ſubſtantiis, cap. 5.* ſaith, that all kinds of puſhes are generated from Mercury, and

and that the disease of pushes or blisters is caused from the essence of Mercury. *Lib. 6. Parag. cap.* 3. he says, that the Leprosie rises from blisters. In the same book *cap.* 4. he saith, that blisters are a sign of the red Leprosie, *lib.* 2. *param. de origine morbor. ex tribus substantiis, cap.* 5. he saith, that Salt, namely Mercurial Salt causes and generates the *Alopecia*, the *Pustula*, the *Cicatrix*, the *Condyloma*, or inflammation from bloud, the Leprosie, and the *Morphea*. In the same book, *cap.* 4. he saith, that the Blisters, French Pox, and the Leprosie have their beginning from Mercury. The universal redness dispersed through the whole face without blisters of this rank and order, it is called of Physicians *gutta rosacea*. Citron colour, Pale, White, or any other bad colour is not to be ascribed to the distemperature of the liver, but to the radical moisture and Mercury of the Microcosm, which causes like flowrs or colours as it is in the face, for the colour of the face is nothing but the flowr of the Mercury of the Microcosm. *Paracel. de ente Naturæ* at the end says, that there is a great number of such deformities; which because they hurt not the functions of the body, are not amongst diseases, but because they are altogether preternatural, they are to be accounted symptoms. The teeth are wont to be diversly affected, sometime they are gag-teeth or hang forth, sometime they are worn with eating or by violence of some external causes, sometime they are made black and covered with filthy slime. The teeth shake and are loose by the hurt of scraping them, by the eating of hot and sweet things, as also by breathing forth crudities, and by smiting of an external cause, and when the roots abound with moisture, and their gumms are made looser, then they are grievously pained, and that almost for the pain which is in the membrane of the jawbone, or in the sinew of the teeth, or in the flesh of the teeth. *Theo-*

*phraſtus lib.* 12. *parag. fol.* 16. ſaith, that the pains of the teeth with their accidents are in the roots of the bone, &c. *f.* 417. The firſt cauſe of the ach of the teeth is from the ſharpneſs of the Salt. Sometime the gumms ſwell above meaſure, that almoſt they cover the teeth, eſpecially in ſuch as have ſoft and ſpongious gumms, and ſuch as live in moiſt and watery places as ſhip-men do. The *Aphta* are Ulcers not very hollow inſinuating it ſelf into every part of the mouth, palat, gumms, and into the ſides of the tongue, and into the root of it. Theſe are very common to children, but in thoſe come to age hot vapours cauſe them riſing from the Liver; ſometime ſalt flegm doth cauſe them, which flows from the head; theſe are frequent in Fevers, ſometime they are without Fevers. There are grievous ones obſerved, of which kind are obſerved to be ſometime when womens flowrs are ſuppreſt.

The ſwelling and growing forth of the Gumms.

*Aphta* are little puſhes appearing in the ſuperficies of the lips.

The cure. Without controverſie it is that theſe bliſters are generated from impure bloud (that is) from Mercurial poiſon contained in the bloud; ſeeing that like are cured with like, and contraries with contraries, all the kinds of bliſters are altogether cured by the eſſence of Mercury. This eſſence of Mercury is not ſo manifeſt and perſpicuous in any metall as in Mercury, and it is not ſo excellent and vertuous in any mineral as in Antimony, there is none more effective in any wood than in *Ivory*, *Aſh*, *lignum ſanctum*, and *Juniper*, there is none more effective in herbs than in the herb Serpents Tongue, Arſemart, and Serpentine. The ſame cures *gutta roſacea*, but if it be inveterate it can be cured by no external medicaments. The ſpots of the face and *gutta roſacea* are cured in the beginning with maids milk, the deſcription of which is thus. Take of Lithargy of Silver ℥iij. pulverized, of diſtilled Vinegar of beſt wine ℔ ß. mix them, ſtrain it through a linen cloth, mix

this

this water with the water of Salt, let this water be made of ℥. of Salt well powdered. Take alſo ℔ß of rain water, mix them very well, and you ſhall ſee that water white like milk, which is called *lac virginis*, waſh *guttas roſeceas* and the ſpots of the face with this milk. Some boil Litharge with diſtilled Vinegar, ſome put to Ceruſe which all are approved. The cure of the bad colour in the face conſiſts in the renovation and reſtauration of moiſture. Read of this *cap.* 16. *de cura Phthiſis.* The oil of Amber cures the intollerable pains of the teeth, the rottenneſs of the mouth, the *Aphtæ*, and the corrupt gumms, it alſo makes black teeth white. Gumm from the wild Olive, eſpecially that which is biting, helps the corroded and corrupt gumms. *Bartholomeus Anglus lib.* 17. *cap.* 14. againſt the pains of the teeth, ſaith, anoint the affected part with the oil of St. *Johnſwort* and lay a hot linen cloth to warm them: If the pain come from diſtillations uſe three or four drops of the ſpirit of Vitriol in the ſpirit of wine, and it conſumes and diſperſes the flux. Again, pour another or two drops upon the affected tooth, and forthwith the pain ceaſes. A moſt preſent remedy againſt the pains of the teeth is, take the ſeed of Maſtick, bruiſe it, and put it into a linen cloth, and put it to the teeth, it hath a wonderful force and vertue of extracting clammy and ſlimy humors, as alſo of taking away the pains. *Paracelſ. lib.* 12. *Parag.* 417. *in curæ dolorum dentium, &c.*

## CHAP. XV.

### *Of the Diſeaſes, Cauſes, and Symptoms of the Tongue and Jaws.*

The *Pſellotis* is a preternatural affect, when as man omitteth ſome Letter or Syllable in pronouncing. Stutting is when a man cannot joyn one Syllable with another.

THe tongue which is an excellent member of the body hath his diſeaſes, of which ſome are curable, ſome incurable. Thoſe which are almoſt incurable are the *Traplotis*, the *Pſellotis*, the ſtammering and the ſtutting, but theſe are rather hurts than diſeaſes.

The *Rana* is a Bliſter or little piece of fleſh under the root of the tongue cauſed preternaturally of craſs and clammy humours.

In that part of the mouth which is ſoft and looſe, and under the tongue, and is (as it were) bound unto it with a bond, there is collected the *Rana*, which ſometimes is like to the phlegmon, oftentimes to the *œdema*, forth of which being opened runs a filth like to the white of an egg. Children are wont to be troubled with this Ulcer, for they get it from ſucking. It is like, as alſo the *Columella*, unto *taurus*. *Ætius* in his 8. book Chap. 39. ſaith, that the tumour is in thoſe parts which are under the tongue, but eſpecially of the veins. *Ægineta* writes *lib.* 3. that the *Batrachus* or *Rana* is a tumour like unto an inflammation burſting forth under the tongue. Concerning theſe read *Alexander Benedictus*, *lib.* 5, *cap.* 8, 9, 10, 11, *&c.* read alſo *Theophraſtus de ulceribus cap.* 25. Oftentimes the Jaws ſwell being filled with a cold diſtillation, and then under the jaw-bone there is a tumour ſeen and felt within. And this or ſome piece ſticking in the jaws preſſes and hinders that the meat, drink, or ſpittle cannot be eaſily ſwallowed, and that without thirſt or burning. But ſometimes an inflammation troubles

The tumour of the jaws is when the ſubſtance of them is ſwollen by reaſon of ſome internal humour or vapour diſtending them.

bles and pains the jaws which hath the name of a part. This is like unto a tumour, and brings pain, redneſs, burning, and thirſt, by reaſon the matter is ſo boiled, and the little skin is eaſily diſrupted; the impoſthume being cauſed filth flows forth into the mouth and jaws, from hence riſes a filthy Ulcer by which the breath is made ſtinking. Such an Ulcer riſes often (without a phlegmon) from Salt or ſharp humour which eats the ſoft humours and hot jaws altogether. Sometime from the ſpots of contagion, it is very frequent with *lues Venerea*. Alſo the *Columella* hangs forth of the palate, and is moleſtuous, it is more loose and long, and comes to the jaws and head of the ſtomach, it hath a troubleſome tickling, ſo that whoſoever is troubled with it contends in vain to ſwallow; for he fears leſt that he ſhould be ſtrangled with the violence of it. This hurt is generated when as it is profuſed and moiſtened with much or too much humour. Alſo the Throat-pipe ſometime is enflamed and ſwells with a redneſs and heat or burning, and it, falling into the jaws looſened with greater difficulty, provokes the fear of ſuffocation; when by inflammation the loweſt part of it appears craſs, but above thin and black, then it is wont (ſaith *Hippocrates*) to be called Uva, for it is like in figure, colour, and magnitude unto a Grapes-ſtone.

The inflammation of the jaws is a preternatural tumour of the kernel which hangeth forth at the end of the palate, with the falling of it unto the tongue: it is called in Greek σαφυλὴ, which is Uva.

The chance of an Uvula

The inflammation of the Throat-pipe.

The *Angina* or Squinancy is an affection, ſtopping the higheſt parts of the throat and weazand through which the entrance is of meat and drink and breath. In this breathing is very difficult, as alſo ſwallowing, and the drink runs back into the noſtrils, and a bitter pain poſſeſſes the jaws, for the *Angina* is ſo called *ab angendo*, becauſe it vexes and torments the throat, and ſtops the paſſage of breath; of the Greeks it is called

Squinancy.

*Angina* is an Apoſthume begot in the jaws hindering breathing and ſwallowing of meat.

The ſymptoms of it.

συνάγχη, or κυνάγχη, that is, an inflammation in the throat or jaws, ἀπὸ τῆς συνάγχειν, that is, from suffocating or strangling, when blackness and adustion occupies and possesseth the tongue. *Fuschius* saith, that it is a kind of a most cruel & pernicious disease, whereby the jaws are troubled and strangled. Read the institution, *lib.* 3. *cap.* 1.

The *prunella* of *Paracels.* *Paracelsus* calls the *Angina prunella* in his 2. book *de tartaro tract.* 2. *cap.* 5. and thus he defines the *prunella.*

The signs. The *prunella* is a principal passion existing with a proper paroxism in the heat, having his original from Vitriol salt oppugning his proper place and Nature; it is one of the kinds of the Pleurisie and Plague with the Vitriol heat. In the explication of this Chap. fol. 311. the signs are, First, there comes redness in the jaws and tongue, after comes a black colour, Thirdly, as it were falling coals put upon the tongue, and little wheals or blisters burst forth in the tongue; two or three colours are the true signs of the *prunella.* The rest of the signs are as in the Pleurisie and Plague, *Paracelsus de tartaro tractat.* 2. *cap.* 4. The *prunella* of the Plague rises from the salt of *Arsenick*, but tartareous spirits predominate in the *prunella*, and constitute and cause the *prunella* of the Brain, Breast, Ventricle, Liver, Weazand, and all the parts. The *Galenists* make the cause of the *angina* or *prunella* to be a cholerick or sanguine flux flowing forth of the throat veins into these members, and it produces the *Erysipelas* or *Phlegmon.* The Fever is an individual Companion or adjunct of the *angina* or Squincy, and the *prunella* is a symptom of the aiery Plague.

The cure of the *Rana.* The cure of the *Rana* or *Batrachus* is that iij. drops of the spirit or oil of Vitriol be infused into the 16. part of Fountain water, and that they be well-tempered, dip a feather into this water and wash the Ulcer (that is) the *Rana*, or let a gargarism be made. Another, take of the herb

herb Penniroyal, Origanum, Wildmint, (which is a kind of mint) ana i. part, of the root of Pepperwort and Nettle ana ℥ij. of *Flower de Luce*, *Florentine* ℥i. of *Raſpatum*, and *Lignum Guaicum* ℥ß. let them be cut and confuſed together, let them be boiled in water, and let a Gargariſm be made, and anoint it thrice a day with *diameron* and *robuncum* and Honey Roſes, add a little Pepper or Salt, and anoint it oftener. Pains and dolours effect and cauſe the tumour (being fallen into the jaws) of the weazand, therefore the cauſe being taken away, the effect is taken away, but the cauſe is removed eſpecially by the ſpirit and oil of Sulphur which exſiccates the diſtillations wonderfully. The ſmoke of Amber cures the Laxation of the columel. *Penotus* in his Treatiſe *de ſalibus fol.* 233. ſaith, that he which hath the Uva or inflammation of the jaws, let him take Salentine, and burn it in a pot, and uſe it with honey and water. *Mathiolus* againſt *Dioſcorides*. *Alexander Benedictus*, *lib* 7. *cap.* 5. & 6. and *Gualterus Ruffius in Germanica gorargia*, laſt Chap. and laſt part, *cap.* 29. The Syrup of *Jujuba* and Violets ana. mixt together, cures the hurt jaws; alſo take the *diamorum* of prune water and the juice of roſes, and mix them, the mixture being hot let there be made a Gargariſm, or *diamorum* ℥. with the water of Sage and Prunes ana ℥ij. and the ſpirit of wine mixt with *Camphora* ℥ß. let them be mixt for a Gargariſm. A notable water for all the Ulcers of the jaws. Take the half quart of the ſpirit of wine, of *Camphora*, put it in the ſpirit of wine, let them ſtand covered over-night, the next day take one quart of Rheniſh wine and put unto them the powderings of Alume ℥iij. of Frankinſence, Maſtick, and Myrrh ana ℥ß. and make them boil, take them from the fire and pour in the ſpirit of wine with *Camphora*, and boil it untill the third part be conſumed, ſtrain it and keep it in a glaſs. *Paracelſus de tartaro*, *lib.* 2. *cap.* 5.

The cure of the tumour of the jaws.

The cure of the Laxation of the *Columell.*

The Ulcers of the jaws.

There is the ſame cure of the *prunella* and the Plague. He that will cure the *prunella* totally, it is neceſſary that firſt he cure the Fever, for the *prunella* or Squincy riſes from the Fever in regard of the tongue or jaws. The Fever riſes from the opilation of the Liver, the opilation from the poiſon of *Arſenick*. Our general Diaphoreticks expel this *Arſenicks* poiſon altogether, ſo alſo our *Alexipharmacum* or preſervative againſt poiſon removes theſe obſtructions and comforts nature, and ſo the Fever ceaſes. The chief medicine is the *Landanum perlatum* of *Paracelſus* given in the water of prunes, for it extinguiſhes the heat of the ſpirits, but it doth not remove the cauſe it ſelf; afterwards there muſt a regard be had of the tongue and jaws. The beſt medicine for the Squincy is common ſalt prepared and diſſolved in the water of prunes, and let there be made a Gargariſm thrice in the day, in the morning, noon, and night: ſhave the tongue and waſh it with Fountain water, let the knife be made of Willow wherewith thou ſhaveſt the tongue, this is more often proved in *Ungaria*. *Salniter* is thus prepared. Take Salt Peter, melt it in a mortar which Goldſmiths uſe, and put into it being melted a little Sulphur of the magnitude of two peaſe, by this means it is purged from imputities and becomes cryſtaline. Thoſe which have the Squincy let them eſchew baths. Read *Phriſius in ſpeculo, lib. 2. part. 3. cap. 1. Gualterus Riffius in Chirurgia Germ.* and laſt part Chap. 30. *Bartholomeus Anglus, lib. 7. cap. 27. Alexander Benedictus, lib. 7. cap. 15.* unto the 27. Read *Cataphraſtus de ulceribus, cap. 41.* So alſo take two or three of the fiſhes *Cancer*, put them in a mortar, bruiſe them, affuſe with the diſtilled Vinegar of wine and Roſewater mix them and ſtrain them through a cloth and make a Gargariſm. *Theophraſtus tract. 2. de tartaro, cap. 1.* ſaith, that the *prunella* is an incluſion of the air in the liver,

The cure of the *prunella*.

Cure of the Squincy.

here-

therefore when this air hath an egress it is pestilent. Take of prune water, of purged *Laudanum*, mix them &c. The cure of it is the same with the cure of the Plague.

## CHAP. XVI.

### *Of the hurts of the Lungs, their Symptoms, causes, and Signs.*

BY the name of Lungs we understand all the vessels which are in them and the rough artery. The affections which happen unto the Lungs are the *peripneumonia*, obstruction, the imposthume, and such like.

The obstruction is frequent in the Lungs as in other more principal Members or Bowels. The causes of the obstructions in the lungs are diverse. The aboundance and clammineſs, and thickneſs of humours, the *Grando*, the Stone or liquid and coagulated tartar. The tartar is the cause of many obstructions, all obstructions are cured by tartar. The affections which rise from the obstructions of the Lungs are the Cough, the Asthma, the strangling Rheum, and oftentimes the *Phthisis*. The aboundance of humours flowing into that only membrane (which compasseth the throat) with pain, and also stopping it, obscures the voice and brings hoarsneſs. The too much roughneſs of the throat or artery (whether it be caused from smoke, or crying, or cold) causes this hoarsneſs. But if the distillation fall into the hollow pipe of the throat, it causes a little cough with a certain straitning of the provoking acrimony. But if it fall into the breast and Lungs it causes a great Cough, bursting out from the bottom of the breast. This comes to pass when Nature endeavours to cast forth any thing which is molestuous by his acrimony or obstruction with a violent blowing and sending forth of breath; even as when any thing falls into the throat while we eat or drink.

*The causes of the obstruction of the Lungs.*

*The Cough is a preternatural sounding motion of the Lungs accompanied with the violent blowing.*

But

But certainly if that which diſtils into the Lungs be very ſmall, then it is hardly caſt forth by coughing, but much more hard it is and difficult to cough forth that which is crass and clammy in the Lungs, neither can it eaſily be wiped away or removed, or blown forth by breathing. When the diſtillation is little and light, then the ſymptoms which accompany it are light; but when much and grievous diſtillation comes ſuddenly upon one, then a certain ſtrangling difficulty of breathing vexes him, and he breaths often ſwiftly and very vehemently. Furthermore, the crass and clammy humour which poſſeſſes the Lungs and his artery troubles one with a dry cough vehemently, by which any thing is ſcarcely extended; it cauſes the breathing to be difficult, and while one breaths it cauſes a ratling or noiſe in the throat, becauſe it ſtops the paſſages by which breath ſhould go forth. That which *Paracelſus* doth write doth not repugn theſe that we have ſaid; he ſaith, that a cough is generated from tartar, by tartar he doth not only underſtand the ſand, hail like matter, and ſtones, but every crass, ſlimy, and excrementitious and clammy matter which at length comes to be tartar. This crass and clammy humour with the time thickneth and dryeth more and more, notwithſtanding by the force of heat it comes to be a vitreous or ſlimy flegm or tartar of things. An aboundance of it being collected in the pipes of the Lungs produces the Aſthma, to which thoſe are obnoxious which are often troubled with the diſtillation and cough, eſpecially old men which have ſtrait Lungs. The beginning of the Aſthma is counted to be *Dyſpnoia* (that is) a certain difficulty of breathing, the diſeaſe as yet increaſing. When the affected cannot breath without a ratling and noiſe, then it is called the Aſthma.

The dry Cough.

The cauſe of the noiſe in the throat while one breaths.

The cauſe of the Cough from *Paracelſus*.

The Aſthma is a great difficulty of breathing accompanyed with a ſound, perceived either inwardly or outwardly in the breaſt.

The *Dyſpnoia* is a difficulty of breathing.

When

When breathing cannot be made except the neck be ſtretcht forth, then it is called *Orthopnœa*.

The Cough pining and *Peripneumonia* are Jovial diſeaſes.

The *Orthopnœa* is a great difficulty of breathing, with the neck ſtrecht forth.

Here it is to be obſerved, that the Aſthma is not only begot from diſtillations, but from the proper tartar of the Lungs, which remains in the Lungs, ſeparation and expulſion being fruſtrated, as we have demonſtrated in our general explication of diſeaſes. *Fernelius* doth here agree with *Paracelſus*, for he ſaith, that the clammy humour in the Generation of the Aſthma doth coagulate into hail, and after into ſtones, with which we ſee ſometime the Lungs filled when as they be cut.

The *Peripneumonia* is an inflammation of the Lungs, whoſe root and cauſe are the ſpirits of *Arſenick*, Sulphur, and *Auripigmentum*, which ſpirits do not alone in their reſolved and liquid form, but in their vaporous and ſpiritual form come unto the matrices, therefore they having attained a confluence in the anatomy of the Lungs, they introduce their tinctures and ſeat themſelves, and that more ſtrongly and ſooner, if they have ſtars indued with more potent tinctures, but if the tincture be more debile and weak, they perfect their work by frequency and aſſiduity; they abſolve Tranſplantation, and afterward they fetch aliments from the weaker parts, as well the nigh as the remote, untill they attain unto maturity; from the nutriments daily attracted they conſtitute bodies both filthy, excrementitious, ſanguine, coagulated, reſolved, ill-ſmelling, red, black, yellow, of divers colours, bitter, ſharp, and having ſuch like ſignatures; therefore the roots being ſet, and the bodies conſtituted, the continual nutrition and fermentation being digeſted they expect the times of maturity and ſeparation, which being

The *Peripneumonia* is a Pleuriſie of the ancient, &c. *Sen. p.* 250. *Quercitanus de medicina priſc. fol.* 401. 402. & 403.

The *Peripneumonia* is a hot Impoſthume begot in the ſubſtance of the Lungs.

*Sen. p.* 250.

Cauſ. 251. 252. being inſtant, there burſts forth an ebullition of ſpirits; theſe ſpirits flying forth they produce the firſt vapours of Fevers inveſted with their ſignatures which are permixt with the vital Elements of mans anatomy, and cauſe coldneſs, horrours, and rigour. After follows reſolutions and ſulphureous inflammable vapours inquinating and tincturing mans Elements with the ſame ſignatures, from whence are the alterations of the pulſe, thirſt, diſdain of meat, reſtleſneſs, watching, dotings, bloudy, filthy, and excrementitious coughing, and from hence the difficulty of breathing ariſeth. The *Galeniſts* make a twofold *Peripneumonia*, one which riſes by it ſelf, the other which ſucceeds the Squincy or Pleuriſie; alſo humour is ſuddenly carryed from the jaws or ſides into the Lungs, which doth not ſucceed any other diſeaſe, but hath his firſt original from it ſelf; it is cauſed from ſmall and cholerick bloud coming from the right ſide of the heart through the arterial vein very vehemently and aboundantly into the lungs, which doth not only fill the lungs, veins, and arteries, but the whole body, and diſtends it above meaſure, it is alſo coarctated and putrifies, and cauſes the inflammation of the Liver, not that which is collected after the manner of other inflammations, but that which is effuſed in the whole bowel.

The Impoſthume of the Lungs is a little Impoſthume, or a collection of filth in ſome part of the Lungs, which the proper membrane doth as cloſely include as a cheſt, ſo that ſcarcely any filthy matter can be breathed forth into the heart. This Impoſtume, which is named *Vomica*, vomiteth much filth, from whence it takes his name, *viz. à vomendo*. It is generated from the poyſon of Arſenick, Iron, and Sulphur, or root of the Plague, which is the cauſe of filth. The Galeniſts ſay, that the cauſe of it is a diſtillation of blood into ſome part of the Lungs, following the opening, burſting, or eating of a vein, and there

The cauſe of the Impoſthume

there it putrifies, and by little it is changed into filth, and at last dries, and makes a receptacle for it self. Surely it is a lurking and hidden hurt; for oftentimes it is neither known to the diseased, nor to the Physician; neither doth the diseased lose his functions, nor thinks that he hath such a disease: and he carries the cause of his death within his bosom. The signs of an impostume.

Those which are thus affected are of somewhat a wan colour in their faces, and their tongues are full of a certain clammines, especially when they have long abstained from meat. Many die quickly in a quarter of an hour, in which being anatomized, there appears no other cause then the suddain disruption & bursting of the Impostume in the Lungs, from which filth peirces into the heart, which is the enemy thereof, and perchance extinguishes and overwhelms the inbred heat. All those which are thus affected (long before the Impostume burst) have a bloudy avoyding out of the Liver, and that with coughing: the breath also is grievous and stinking, there is a heavines also of the body, a light oppression of the brest, and a difficulty of breathing; but the pining doth seldome accompany them, but these signs are common to other affections. *Paracel. lib. 3. param. de origine morbor. ex tartaro tract. 4. fol. 167.* saith, that from the tartar of the Lungs there is begot the Asthma, the Cough, difficulty of breathing, the Phthithis, and the Hectical Feaver. The Phthithis or pining is either a consumption of the whole body, or of some part, and it is either universal or particular. The universal is that which is effected with the Consumption of the whole body. The particular is that which is a Consumption of one member alone. The immediate cause of the universal is *Phthithis* is an hidden impression of the Sun of the Microcosm; namely, when

The universal is without pain.

The particular is with pain and parox.

Pining is a preternatural extenuation of the body caused from the Hectick Fever.

The cause of the pining.

the

the vital and animal ſpirits are as a deſtroyer of the Microcoſm, the inferiour heaven, that is, the native liquor and moiſture preſerving the body from corruption and deſtruction, which heaven being deſtroyed, the parts of the body melt away and pine. The anteceedent or remote univerſal cauſe of the *Phthiſis* is the tartar which obſtructs the members ſerving for nouriſhing. The being of poiſon violates the harmony and conſent of the parts, and hinders the ſtars of the inferiour Globe, whereby they are leſs able to produce their Roſes, Violets, Balmmint, Gold, Silver, Rubines, Saphires, Valerians, Vines, and Fruits from aliments. So in the anatomy of health there is a Tranſplantation into the cauſes producing barrenneſs and diſeaſes; ſo Gold is changed into *Auripigmentum*, Balmmint into Hemlock, the Valerian into Woolfsbane, Wheat into Darnel. This is that which *Paracelſ.* ſaith, *in Labyrintho med. fol.* 222. The deſtroyer (native heat) of the Microcoſm takes the Realgar of the Microcoſm (that is) the Tranſplantation of fruits from tartar (that is) that the anatomy of health is tranſplanted into the anatomy of death, and pronounceth death and deſtruction unto him. So the pining is often cauſed from the tartar of the meſaraical veins, becauſe they are altogether obructed by tartar, ſo that no nuttriment or very little can come to the Liver. *Paracelſ. lib.* 3. *param. de origine morb. ex tartaro tract.* 4. ſaith, that the Phthiſis is begot from the tartar of the Lungs; ſo is alſo the Phthiſis of the Brain, Heart, Liver, Reins, Milt, Ventricle, Fleſh, Bones, Veins, Sinews, Joynts, the Glew and Marrow. The trembling ſhews the phthiſis of the heart. The cough and avoiding of filth is the ſign of the Phthiſis in the Lungs, the multitude of Urine ſhews the conſumption of the liver & reins, though the cough concur in the Phthiſis of the Reins and Liver. So alſo inflammations, prickings, and pains of the ſides, and the burn-

*Thurneiſ. in Neptuno. l.* 4. *cap.* 8.

The ſigns of the pining of all the parts.

*Lib.* 5. *parag. de morb. ſ.* 1.

burning of the gall are a ſign of the Ventricle, pain and compreſſion of the Ventricle, Hardneſs, and Clifts in the skin, contraction of the ſinews, exſiccation of the bloud, pains of the glew of the body, clifts of the skin, eſpecially about the knees, are the ſigns of an incurable *Phthiſis*. It is to be marked, that every principal member which is obſtructed more denſly and fully may bring the Conſumption of the whole body; for great Eclipſes, Conjunctions, and Aſpects happen unto mans Aſtronomy from the Tranſplantations of the times and prevarications of the confluences, therefore the bonds of harmony being broken and viciated of the ſuperiour and inferiour heaven, in the Microcoſm there enſues neceſſarily ſterilities and pining. The *Galenists* make the cauſe of the Conſumption to be twofold. The one is the vicious and bad conſtitution of the Lungs, the other is the humour which eateth and gnaweth the bad conſtitution of the Lungs; he doth not call it the diſtemperature or diſtempered conſtitution, but a ſoft tender ſubſtance of the Lungs prepared and obnoxious unto corruption; from hence they gather, that the moſt have this hurt of the Lungs from their Birth and from their Parents, with which all at length do pine, though no diſtillation or certainly very little is from the brain, or happen otherwayes. But we do not aſcribe the cauſe of hereditary Conſumption to the Lungs, but to the tartar; and we affirm that thoſe which are bred from a tartareous and pining ſtock do neceſſarily pine away as it were by hereditary right and Law. We have ſeen this evil aſſail and infect all thoſe which were of the ſame ſtock and Family.

The cauſe of the *Phthiſis* is twofold according to *Galen*.

The cauſe of the hereditary *phthiſis*.

The Aſthma, Strangling, Rheum and conſumption ariſe from the obſtruction of the Lungs. The cauſe of obſtruction is to be removed, and the hurt part is to be corroborated. The cure.

The principal member in the body being obſtructed

for

for two or three moneths, begins to putrifie, from which putrifaction divers diſeaſes ariſe: and laſtly, death ruſhes upon the life of the body, as *Paracelſ.* ſpeaks *de vita longa.*

The Obſtructions of all the diſeaſes of the whole body are to be taken away thus. Adminiſter the ſpirit of Vitriol (for three or four days in the morning) in the ſpirit of Wine. The obſtruction being taken away, for three or four days adminiſter in the morning the ſpirit of Turpentine, in a convenient liquor; for it corroborateth and ſtrengthneth the weak, corrupted and hurt members, and reſtoreth them which began to putrifie. Theſe two ſpirits being rightly applyed, effect very much in the cure of the Aſthma. There is nothing more profitable than Balm, and the magiſtery or oil of Sulphur, of which a few drops muſt be given in the ſpirit of wine or water of hyſope. *Paracelſus lib. de viribus membror. Cap.* 14, &c. ſaith, that the oil of Aſh is wonderful in the Aſthma, and difficulty of breathing, if taken every morning. *Thurneſſerus in Piſo. lib.* 15. *cap.* 24. ſaith, that it is cured by the Barberry-tree, the Laurel-tree, and Diamoſion. So alſo by *Diacatholicon, Diacameron,* and *Diamargarita. Phriſium in ſpeculo, lib.* 2. *cap.* 14. *part.* 3. *tract.* 1, 6, 7. So alſo by *philonium majus* taken in wine. The Spirit of hyſop is available in the *Dyſponea.* The cure of the Aſthma is twofold, one which reſolves, the other which exſiccates. The reſolving cure is to be given in the coagulated tartar; that which dryeth is to be given in the dry cough which exſiccates (where too much filth is caſt forth by ſpitting) untill the matter be conſumed. For preſervation from the Cough & *Aſthma*, in all obſtructions and putrifactions there is no more excellent medicament than the flowers of Sulphur ſublimated ſeaven times every morning. The flowers of Sulphur rightly prepared, mixt with Sugar in the evening and morning, cure

the

the most vehement Cough. This medicament expels all obstructions of the bowels, it corroborates the weak venticle, and softens the hardness of the Milt. Take the root of *Azon* prepared, and the root of *Galingale*, and *pimpernel* dried and prepared, and the calcinated eyes of *Cancer*. Take of the seed of Cresses and Sugar, and make a mixture of all these, let the dosis be one spoonful in the morning. *Josephus Quercitanus* (in his answer to *Anbertus p.* 18. & 19.) saith, that wormwood is an excellent medicine in all obstructions. *Paracelsus* (*lib.* 5. *de viribus memb.*) saith, that from the obstruction of the spirit of life there arise Fevers, Apostemes, the Pleurisie, Plague, Jaundies, Ulcers, and all diseases which begin with a Fevers paroxism; from obstruction putrefaction rises. *Galen* (in his medicinal definitions) saith, that the *peripneumonia* is an inflammation of the Lungs, with a sharp Fever and difficulty of breathing.

Seeing that in inflammations and sharp Fevers the greatest poison, namely, of *Arsenick*, *Mars*, and *Auripigmentum*, &c. & that the very root of the Plague predominates, In the first place labour must be taken to expel that poison by preservatives against poison & convenient Diaphoreticks. The spirit of tartar with the addition of *Paracelsus*, namely the flowrs of Antimony, by them the obstruction of the spirit of life is removed, and nature corroborated; for the expulsion of filth which remaineth in the Lungs (the sulphureous spirits being dissipated and consumed) there must be administred the spirit of Turpentine with the flowrs of Sulphur. The *Galenists* for the *Peripneumonia* give *Diapenidium*, cold *Dragant*, *Diaculamentha*, *Diaireos*, *Salomonis*, *Philonium majus*, and *Trochiskes* of *Camphora*; water of Vitriol and Coppres are profitable to those which have the *peripneumonia*. *Mercury* is very available and profitable unto the Lungs,

Indication.

The expulsion of filth.

for it cures all the diſeaſes thereof. *Theophraſt.* (*de rebus naturalibus cap.* 7.) ſaith, that the ſubtilty of Amber and Ambergreece effect the ſame cure, and there he ſaith that the cure of the Impoſthume is made by the oil of ſulphur and the ſpirits of Vitriol. The cure of the Conſumption contains in it the cure of many diſeaſes. In the true cure of the Conſumption (as well the particular as the univerſal) there is great regard to be had of all the principal members; namely, that their tartareous obſtructions, and that the oppilation of the ſpirit of life be removed, and then that help be brought unto the conſumed nature (that is) to the liquor of life or radical moiſture or inferiour heaven, ſo that the inferiour heaven may be reſtored and renewed. The obſtruction of the members and oppilation of the ſpirit of life is removed by the ſpirit of Vitriol, as is ſaid in the beginning. The heaven is reſtored and renewed by the myſtery of Antimony and the magiſtery of Pearls. Theſe two indications, *viz.* the ablation or removal of obſtruction and renovation of the heaven are contained in one root of Antimony, for the eſſence of Antimony (or admirable flowr of nature) conſumes all the tartareous matter, and openeth all the obſtructions by a ſpecifical vertue; in the next place it begets a new heaven by conſuming the contrary by a fiery force, and by opening the obſtructions it renews all nature. *Paracelſus* calls this tranſmutation of nature which bears ſway in the tincture of Antimony, by the name of Tranſplantation or Philoſophical Regeneration, and that truly, for it tranſmutates the bad conſtitution into the beſt temperature; and as before in the Generation of the *Phthiſis* there is made a Tranſplantation from good to evil, ſo here in the cure the temperature of the bad properties is tranſmutated into the temperature of the beſt. This cure, *viz.* Tranſplantation and Regeneration is to be uſed of a Phyſician in all deſperate and

and deplored diſeaſes: Namely, in all chronical, acute, and deſperate diſeaſes *Saturn* bears the Scepter, but Antimony holds *Saturn* captive, and he gives the Scepter to Antimony. Read the 13. Chap. in the former Treatiſe it is ſaid Every diſeaſe is cauſed by Tranſplantation, ſo every cure ought to be made by Tranſplantation and Regeneration, &c.

*Paracelſus* puts the effect for the cauſe, *the Silver of Mercury* (that is) the ſtars of the inferiour Globe which give the Silver of Mercury. *Paracel. in lib. 5. in cura phthiſis*, &c. by the heaven underſtand the ſtars which give. There is an eſpecial vertue for the curing of the *phthiſis* in the liquor of Margarites, which renews the heaven of the Microcoſm, but in removing of obſtructions it doth not altogether ſuffice. *Thurnens. (c. 2. & lib. eodem cap. 9.)* commends the oil of Gold, the magiſtery of *Carduus Benedictus*, of the herb Scabious and Betony, he commends the ſweet water of lead which is not coloured, nor is not corroding. Read *Paracelſ. Tom. 4. fol.* 226. when the patient by the ſpirits caſts forth bloud, let there be adminiſtred the ſpirits of Turpentine with the flowrs of Sulphur. And this is the true cure of the *phthiſis* and of acute and chronical diſeaſes.

*The ſaid Silver of Mercury is thus prepared.*

℞ Quickſilver very well purged with Salt and Vinegar, diſſolve it in a well rectified *Aqua fortis*, let it ſettle and the Quickſilver will fall to the bottom in Cryſtals, which grind well with oil of the Salt of Tartar (made *per deliquium*) then waſh away the oil and all ſharpneſs from it; then put thereon pure diſtilled Vinegar, and let it ſtand in gentle heat until the Quickſilver ſwim on the top of the Vinegar like leaves of Silver; which take off carefully by decanting the Vinegar (with that which

ſwimmeth on the top of it) from what remains in the bottom, filter the decanted Vinegar through a brown paper, and the Silver leaves of Mercury will remain in the paper; then put the filtred Vinegar upon the other part of the Quickſilver which remained in the bottom (if there be not enough of the Vinegar, add ſome more freſh to it) and proceed as before, ſo do till you have all (or moſt) of your Quickſilver in Silver leaves; and ſo is your Silver Mercury prepared.

## CHAP. XVII.
### *Of the diſeaſes of the Breaſt.*

According unto the *Galeniſts* the Pleuriſie is a plegmon of that membrane which is extended under the ribs. But according unto *Paracelſus* and the true Phyſicians it is called a pleuriſie when a ſharp Fever ſuddenly invades with a cough, and a pricking pain of the ſide, with the difficulty of breathing. The pleuriſie is not begot from craſs or ſmall and vicious bloud, but from the ſeeds of *Arſenick*, Antimony, Sulphur, Vitriol, *Auripigmentum*, and Woolfsbane, being exalted extreme and potent, having got a confluence in the tunicle compaſſing the ribs. The ſymptoms are almoſt thoſe which are in the *peripneumonia*, for they riſe from one and the ſame cauſe. Theſe ſometimes are begot from the influences of the aſtrals. The ſtars of *Mars*, *Scorpio*, and *Cancer*, inquinate and infect the air with griping and biting reſolutions, for ſuch ſtars abound with the tinctures of *Arſenick*. Sometime there are pleuriſies of the baſtard ribs, not becauſe they ſeat themſelves in the Muſcles, and Fleſh, and Liver, Milt, Lungs, and Tunicle compaſſing the ribs; but becauſe the ſpirits which are Authors of pleuriſies are obliged by ſtrange unions;

The Pleuriſie is a hot and painful Impoſthume of the membrane within, towards the cavity of the Breaſt, compaſſing the Ribs.

unions; for the radical tinctures of all diſeaſes conſpire amongſt themſelves, and eaſily admit mixtions the Authors of Tranſplantation. The pricking of the ſides is cauſed either from the obſtruction of the Milt and Liver, or from Wind.

The *Empyema* or ſuppuration is a collection of filth in the Receptacle of the breaſt, in whoſe deluge or flowing the Lungs are drowned, it flows thither either becauſe it happens by the Squincy or *peripneumonia*, or becauſe more frequently it happeneth from the pleuriſie, the reſt you may read in the *Galeniſts* writings. The true cure of the pleuriſie is almoſt the ſame with the true cure of the *peripneumonia*, for they riſe from one root, and at the leaſt they are diſtinguiſhed in places. *Paracelſ.* cured the pleuriſie by the extraction of bloud forth of the interiour vein of the elbow of the ſame ſide, and alſo by adminiſtring the ſpirit of tartar in their drink with the water of Balmmint, and by anointing the place of their pain outwardly with the oil of Field mice; furthermore, he affirms that *he cured many with Diaphoretick Mercury*. *Joannes Montanus* ſaith, that *terra ſigillata* (adminiſtred in *Paracel. theriaca*) will cure this diſeaſe; ſo alſo Sulphur and Salniter being prepared cures it. The *Empyema* is cured by the oil or ſpirit of Turpentine, which diſpoſes the faulting matter unto expulſion of the *Empyema*. *Paracelſ.* in his cures ſaith, that a noble woman had the *Empyema* (which is an avoiding of filth) and I cured her with the oil of Sulphur in the water of the Herb Hogs or Sowbread, Balmmint and Betony. If any feel a pain or pricking of the ſide in the left ſide about the place of the heart eſpecially upon night, and if ſo be the pain do ſomewhat leſſen, then the pain comes from craſs winds, let him take of the ſeed of *Carduus Benedictus* in a convenient

The *Empyema* is a preternatural and copious collection of bad (eſpecially excrementitious) humour in the breaſt, eſpecially in the Lungs and Pipes thereof.

The true cure of the pleuriſie.

*Empyema.*

venient liquor, and of the burnt horn of a Hart untill the pain vaniſh.

*The ſaid Diaphoretick Mercury prepare thus.*

℞ well purged Quickſilver, grind it well with Salt Peter, calcined Vitriol, and Alume calcined ana. then ſublime up the Mercury in a Cucurbite; in the head will aſcend white flowrs which are uſeleſs, and therefore to be caſt away; by the ſides of the body will ſtick yellow flowrs, which ſeparate apart, and on the *Caput mort.* will lie Mercury ſublimed red as Cinaber, which take off carefully, then grind the ſaid red Mercury, and likewiſe the yellow, that ſtickt on the ſides of the body, with freſh Salt Peter, Vitriol, and Alume, ſubliming the Mercury as before, ſo do alſo the third time.

This being done, take (in the third ſublimation) the red Mercury only (which remained or lay upon the *Caput mort.*) grind it with ana. of flowrs of Sulphur and Sal Armoniac (ſublimed from calcined Vitriol) being all well ground together, ſet them to ſublime (in a ſubliming Urinal) and what ſublimeth grind again with that which remained unſublimed, and ſublime as before; which work of grinding and ſubliming reiterate five times, then ſhall you find your Mercury in the bottom of the Glaſs of a very deep red colour, which is a true Diaphoretick Mercury of very powerful effects, in extirpating all obnoxious humours in the body.

Doſe is from 6. grains to 12. according to the ſtrength of the Patient.

CHAP.

## CHAP. XVIII.

### *Of the Affections of the Heart.*

THe heart is obnoxious to diſeaſes which partly proceed from the obſtruction of the ſpirit of life, partly from putrifaction. The diſeaſes which proceed from obſtruction of the ſpirit of life are palpitation, and a moſt vicious dauncing thereof. The palpitation of the heart is begot from tartar in the coffer or place of the heart; namely, when the mechanical ſpirit of the heart doth not rightly ſeparate the tartar which is in all the aliments, or elſe doth not rightly expel the matter ſeparated, for then the paſſages of pores of the caſe of the heart are obſtructed, and the paſſage of the ſpirit of life is ſtopt; from hence is palpitation, from hence is putrifaction, from hence is deſtruction, and lattly, from hence is death. The *Lypothymy* is properly a diſeaſe of the heart, but the *Syncope* or ſwounding is of the Ventricle being hurt with crude and flegmy humours. *Johannes Montanus* an excellent Philoſopher and Phyſician (in his Treatiſe *de terra ſigillata*) writes, that the *Lypothymy* riſes from vapours elevated from the Ventricle or Liver, and from putrifaction and poiſonful obſtructions, which invading the heart, cauſe *Lypothymies*, palpitations or trembling of the heart, which ſtop the breath and brings debility to the members. *Hippocrates lib.* 7. *Apo.* 41. *Barthol. Anglus lib.* 16. *cap.* 103. *Alexander Benedictus lib.* 10. *cap.* 10, 11, 12. Read the ſign in *Galeniſts*. The cauſes which the *Gnleniſts* adduce in the *Syncope* of the heart are for the moſt part true; ſome are falſe, which any ingenious man may eaſily diſtinguiſh. The cure. In the curing

The palpitation of the heart is a bad motion of the heart ſomewhat like unto dauncing.

The *Syncope* is a proſtrating of the vital vertue and ſtrength of the whole body.

The *Lypothymy* a is proſtrating of the vital ſtrength of the whole body cauſed ſuddenly, and at once with ſweat and danger of death.

The Eclipſes of the Microcoſm.

of the palpitation of the heart, there are to be administred deoppilatives and unobstructive medicines of the spirit of life, of which sort are the liquor of Gold, the oil of Margarites and Corals. *Michael* in his *Apolog. fol.* 173. saith, that Pearls, or Margarites do especially help the affects of the heart. So the vertues of Corals (amongst the rest) are commended, because they bring hilarity and alacrity to the heart, and because they purifie the bloud, and restore a heavenly body unto a temperate habit and absolute mediocrity by a certain vertue and power. The essence of Saffron is good, for Saffron provokes Urine and amends the colour, helps the concoction, and it is good to the heart. The liquor of Macis, Celandine, and Balmmint, as also the water of *theriaca* and all Diaphoreticks, and Alexipharmatical medicines. The liquor that flows forth of the Cedar-trees hath excellent faculties, removes the affects of the heart. Musk confirme: the cold and trembling heart, and it helps all the affects of it. Ambergreece being smelt adds strength to the brain and heart, it helps old men and those which are cold by nature wonderfully. The spirit of Vitriol being reduced unto sweetness and some pleasantness of a sweet sowrness is a comfortative secret of the palpitation of the heart, and the spirits of the heart and brain. *Davus fol.* 399. The same is effected by the oil of Amber; *Diamargaritæ calidæ*, the confection of sweet *Diamoschus*, *Diambra*, *Diacameron* and *Electuarium lætitiæ* expel the palpitation of the heart. *Galen* saith very new conserves of Roses, *Schordion* and *Theoriaca* are profitable in the *Syncope* and *Lypothymy* of the heart. There must be administred comfortative and strengthning medicines, as Gold, Smaragdus, and Coral. *Theophrast. de tribus principiis cap.* 10. so also medicines made of Pearls, Saffron, Balmmint, Macis. *Theophrast. lib.* 2. *de viribus membror. cap.* 1. also Succory,

Hy-

Hyssop, and Mint, of which *Fuschius Thurnens. (in Pisone lib. 1. cap. 3.)* saith, that Pennyroyal, red Mint, and *flores trinitatis* are profitable; so in the 7. Chap. Fengreek, Betony, false Ditany, Savory, Withwind, the gumm of a tree in *Persia*, and Earthsmoke; so also the herb *prunell* which is gathered in the beginning of the Spring, also *Aromatica Moschata*, *Diaboriginata*, *Diabuglossata*, *Diambra*, and *Dianthos latitiæ*. Take of *Oleum Benedictum* of *Galen* in wine with a fasting stomach. *Riffius* bids take it in his Antidotary; so also *Theriaca* water, and of *Andromachus*; the conserve of Borage, Sorrel, and Buglos do cure the palpitation of the heart. *Manus Christi*, *Diamargarita frigida*, *Diacoralli* and Saunders comfort the cold heart; these cure the dejected strength and Fevers. *Thurnens. &c.* Against the straitness and heart-ach, take the essence and tincture of red Roses, Violets, and Sorrel, with the salt of Crystal and tinctures of Corals. *Quercitanus* in his answer *ad Aubertum, fol.* 21. So there may be made medicines from Musk, Civit, oil made of Bevers stones and Unicorns horn, Ivory, the Horn and Bone of the Hart are effective against the heart-ach and other affects, as are Lemmons, Garden Cresses. The dolours of the heart are cured by cutting the middle vein. The water of the Carbuncle is a most excellent comfortative of the heart, half a spoonful of it being taken. So *terra sigillata Stregonensis*, *the Balsam of sulphur* and the spirit of tartar. Read *Theophrastus tract. 3. præparationum*, and in the same place *tract. 5. lib. 1. de signis Zodiaci* about the end.

*An Excellent Balsam of Sulphur for the Heart and Lungs.*

℞ the best yellow Sulphur, grind it small, and sift it through a fine laune serce or rather (which is better) Take flowrs of Sulphur and put them in a glass, and pour

pour thereon oil of the Salt of tartar (made by ſolution *per deliquium*) a hand-breadth above it; ſet it in gentle heat, and in few dayes the Sulphur will diſſolve red as bloud, pour off the ſolution into a glaſs, and upon it ſprinkle good diſtilled Vinegar ſo much as will make all the Sulphur precipitate to the bottom of the glaſs, which it will eaſily do, and that with a profound ſtink; let it well ſettle, then decant off the oil of tartar, and dulcifie the Sulphur well; then dry it (not in the Sun or heat but) in a dry air. Take the dry Sulphur, put it again into a glaſs, and pour upon it a Philoſophical ſpirit of wine, let them ſtand together in gentle heat three dayes, in which time the ſpirit of wine will receive into it the pureſt part of the Sulphur (the excellent tincture of Sulphur) decant that extraction, and diſtill it with ſtrong heat in ſand, ſo will aſcend (with the ſpirit of wine) a pleaſant odoriferous oil: then in very gentle Balneo ſeparate the ſpirit of wine, and the Balſam of Sulphur will remain behind in form of an oil.

Doſe is 6, or 8. drops in a ſpoonful of wine.

## CHAP. XIX.

### *Of the Diſeaſes of the Ventricle.*

THere is a nutritive vertue in the Ventricle, becauſe from thence nutriment is derived into the whole body, and it diſpoſes the meat and gives it a nutritive facultey. The Ventricle is ſubject and obnoxious to divers diſeaſes which are begot by reaſon the ſeparation and expulſion are fruſtrate, of which kind are the pains of the Ventricle, Etoſions, Burning, Wind, Inflammations, Fluxes, Pinings, of which *Alexander Benedictus* (*lib.* 11. in his Proem. and in the Chapters following, and in the 12. book through the whole book) doth intreat; wherefore that the Ventricle be ſound, great re-

gard

gard is to be had. *Tobias Heſſ.* The ſeeds of diſeaſes in the anatomy of the Ventricle are rooted for the moſt part in the ſuperficial ſulphureous, fetide, and excrementitious impurities, which for the debility of the in-bred Balm and mechanical ſpirits, by whoſe miniſtery the impurities ſhould be expelled and reſolved by the accuſtomed wayes, they find convenient and fit Receptacles. The ſeeds of diſeaſes which are planted and rooted in the Ventricle conſiſt in ſulphureous and excrementitious impurities, in which two excrements are mixt, namely, of Sulphur and Salt, which two are in all aliments, and are ſeparated from all nature, being perfect in vertue and ſtrength. Theſe two excrements unleſs they be mixt and expelled together do interpel and interrupt daily the adminiſtration of natural actions, becauſe the ſtrength and vertue of nature is diminiſhed. Therefore when as they have introduced their roots into the anatomy of the Ventricle, they generate diſeaſes. If Sulphur be commixt with a tartareous, ſtiptick, and alumiſh excrement and filth, then Fevers are generated in the Ventricle. Of *Paracelſ.* they are called mitroſulphureous diſeaſes; when as Mucilaginous Salt or Tartar alone remains in the Ventricle by continual nutrition, at length it produces divers ſymptoms noted by divers names, but altogether ruſtical and phantaſtical. The ruſtical are Imbecility, *Bradypepſia*, vitiated concoction, and crudity. The phantaſie hath begot the diſtemperature. Theſe ſymptoms have their names from the properties of their roots or cauſes from which they riſe, but more rightly they are called mucilaginous and ſulphureous diſeaſes from the alumiſh Vitriol, and cacochymical ſpirits, or from bituminous and ſandy colours, from the properties of the ſpirits and ſuch like, the cauſes of all ſymptoms ought to be explained, which are ſuperadded to the foreſaid diſeaſes of the Ventricle.

Of the ſeeds of diſeaſes of the Ventricle.

The Fever of the Ventricle.

*Bradypepſia* is a weakneſs of digeſtion, when as the Ventricle doth difficultly and ſlowly concoct and turn aliment into chyle.

The

The mechanical ſpirits being corrupted, and the tartareous, alumiſh, and ſtiptical tinctures of the Ventricle being inquinated and depraved, they cannot abſolve as they ought, the ſeparation of the pure from the impure, and they perfect very ſlow concoctions; but if thoſe tartareous ſpirits the authors of Tranſplantation ſhall be hotter, and do overcome the in-bred ſpirits by enmity and malice, then they produce perfect crudities, and keep the mechanical ſpirit of the Ventricle bound and captive; and from hence are begot crudities, inflations, belching, heavineſs, ſloth, drowſineſs, loathing, vomiting, and infinite more torments and pains of this kind: When the tartareous ſpirits poſſeſs the ſuperiour part of the Ventricle (namely the mouth) then there ariſe the *Orexia*, the burning, the launcing, and moſt cruel dolours by reaſon of the exquiſite ſenſe of the mouth of the Ventricle; from whence riſes the *Cardialgia*, for the mouth of the Ventricle *καρδία* or ſtomach, *viz.* for the conſent of the heart and the mouth of the Ventricle, elſewhere is called *καρδιόγμος* or biting of the heart. The mouth of the Ventricle hath a moſt exquiſite ſenſe, for the many ſinews collected there. The Vitriol ſpirits oftentimes cauſe the *Bulimia* or Wolfiſh and Dog-like appetite. There are not only excrementitious mucilaginous and tartareous impurities implanted in the Ventricle, but *Arſenical*, *Auripigmental*, Antimonial, and Inflammatory impurities find confluence there, which little or not at all differs from the pleuriſie. A moſt burning Fever, a great toſſing of the body and reſtleſneſs, unquenchable thirſt, a continual vomiting, a fre-

The cauſe of ſlow concoctions.

Belching is a violent and ſounding expulſion of wind exiſting in the ſtomach by the ſuperiour part.

Nauſea or loathing is a fruſtrate endeavour to vomit.

The cauſe of crudities inflations, and belching.

Vomiting is a violent expulſion of craſs and palpable matter which moleſts the ſtomach by the ſuperiour parts.

*Sev. p.* 278.

*Orexia.*

Launcing.

*Cardialgia* is a pain of the ſuperiour part of the Ventricle, when as the ſupreme Orifice of the Ventricle is moleſted and offended.

*Bulimus.*

*Canina fames.*

The *Bulimia* or Dog-like appetite is an inſatiable deſire to eat.

The inflammation of the Ventricle, by which diſeaſe *Luther* died.

frequent exolution of water, watching and doting for the moſt part enſue this Inflammation. As the *Phthiſis* or Conſumption is begot in all other parts of the body, ſo likewiſe in the Ventricle the cauſe of it is above-mentioned. That all things may be made more manifeſt and clear, the Generation in the Ventricle is this; when the ſides or plaits in the Ventricle are obducted and covered with tartar, and the paſſages and pores of it be obſtructed, there follows an oppilation of the ſpirits of life, and from the oppilation there inſues corruption and putrifaction of the whole member; from hence is the Conſumption of the Ventricle, of which the whole body hath a compaſſion and feeling, and deplores the deſtruction moſt vehemently, it being deſtitute of aliment.

The *Phthiſis* of the Ventricle.

The Convulſive Hicket is a motion of the Ventricle which *Hippocrates* affirmed to be cauſed either from repletion or emptineſs, like as the Convulſion of the members, from evacuation, as from the immoderate flux of bloud and from immoderate purgation, from repletion, as in Children and thoſe which are addicted to ſurfetting. Theſe are the cauſes of the Hicket which are wont to be adduced, beſides which, others more grievous do exiſt, for oftentimes ſpirits or malignant and poiſonful vapours cauſe a worſe Hicket, of which kind we have ſeen in malignant and peſtilent Fevers, and in the inflammation of the Liver, and eſpecially when the figure of it is ſtraitned, and the heart is overwhelmed with the vehemency and malignity of the diſeaſe.

Hicket is a Convulſive and founding motion of the Ventricle, for to expel the offenſive matter contained in it.

There is no better remedy for the preſervation of the Ventricle in theſe diſeaſes than the vertue and power of the Vitriol of Copper, ſo that afterward there be made a liquor and ſpirit from it, and this is the hungry acetocity or ſowrneſs of it which excels in ſo many ver-

The cure.

tues,

tues, that it will consume all things which are contained in the Ventricle whether they be tartareous or sulphureous impurities, as also it will comfort and corroborate the stomach that it may be able to concoct all things, as the Estrich concocts and digests iron. Concerning this acetosity of Copper, *Paracelſ.* writ in his book *de morb. tartareis*, Chap. 16. where he distinguishes sowr things into natural things and artificial. The natural sowr things are hot baths, and sowrness. The artificial are extracted from metalls, minerals and ill juices, and it is the salt of them. The same is effected almost as well in the preservation as the cure by the spirit of *Vitriolum Ungaricum Romanum*, of which *Paracelſ.* writes in his book *de mineralibus*, that it is able to cure all tartareous diseases. But yet not too much of it must be taken, for nimiety or too much of any thing is hurtful, and an enemy unto Nature; therefore it must be taken with discretion, that the mouth of the Ventricle may be shut. Take the root of corrected *Azon*, powder of Betony and the sweet Cane burnt into Salt, let them be powdered and mixt, of which powder let him take after dinner and supper the quantity of two peaſe, but let him drink no more. The confection of Aniſe (which is for to shut the mouth of the Ventricle) is made with distilled Vinegar put into it by macerating and then exsiccating the Aniſe for the space of 24. hours, and afterward again by macerating and exsiccating it in Vinegar, and so it must be done thrice; for the dosis there must be given *pugillum* 1. after dinner and supper; for the evacuating of the Ventricle there must be given iiij. grains of the flowrs of Antimony in an Electurary. In the resolving and consuming of the tartareous and sulphureous matter in the Ventricle, Antimony is available which purges by Vomit, the Belly of the confection of Urine. In the griefs of the stomach the preparation of Mastick is good. Take of Mastick,

of

of the Alcool of wine, of Galingal, diſtil them through an *Alembick*; the doſis muſt be ſmal to comfort the ſtomach. The confection of Ginger made of the Quince-apple, Diacinnamon, Diatrion, Pepperwort, oil of Wormwood, oil of Maſtick, Balſam of Sulphur, the oil of Lawrel-Berries rectified 10. or 12. drops taken in broth looſes, deſtroyes the pain and mixeth with the peccant matter, &c. The *Cardiaca* or *Cardialgia* is cured by the oil and magiſtery of Pearls. *Barth. Anglus lib.* 16. *cap.* 72. ſo doth the Saphire ſtone, in the ſame book Chap. 87. waters made of Antimony cure and mitigate this diſeaſe, ſo alſo waters made of Salt Peter. *Thurneſ. in Piſone lib.* 5. *cap.* 25. Of Musk, Civet, Beavers ſtone, Unicorns horn, Ivory, the horn and bone of the Hart, there is made an excellent medicine for the Heart-aches and ſuch other affects. *Joſephus Quercitanus* in his anſwer unto *Anbertus*, *pag.* 21. ſaith, that there is the ſame cure of the inflammation of the Ventricle, and of the Squincy, or Prunella, or Pleuriſie, &c. The oil of Aniſe 5. drops adminiſtred in wine or other decoction, and the navel being anointed with it expels the hicket. Read *Phriſius in ſpeculo lib.* 2. *part.* 4. *tract.* 2. *cap.* 11. *Barth. Anglus lib.* 7 *cap.* 45. *Alexander Benedictus*, *lib.* 12. *cap.* 19, 20, 21, 22, 23. The magiſtery of Pearls made with *Origanum* help the concoction, ſo the waters or ſubtilties of common Salt, *Salgemmæ*, and *Sal maris*. *Thurneſ. in Piſone*, *lib.* 4. *cap.* 7. The preparation of Salt Gemm, that it may ſtrengthen the digeſtion in the ſtomach and preſerve from putrifaction. Take of Salt Peter and common ſalt which are fuſible, and of *Salgemmæ* ana. of Gallingal, let a powder be made of them, and the doſis four grains in the morning with a faſting ſtomach. Read *Theophraſt. lib.* 1. *de præparationibus*, *tract.* 4. Gilliflowrs corroborate the Ventricle and head, and provoke and ſtir up the Appetite, they alſo help the Liver; ſo the water of Mint with the ſpirit of Vitriol.

CHAP.

## CHAP. XX.

### *Of the Hurts, Cauſes, and Signs of the Liver.*

The obſtruction of the Liver.

OBſtruction is very uſual unto the Liver, and no bowel is equally unto it troubled with this diſeaſe, becauſe *vena porta* (which is diſperſed through the ſubſtance of the Liver into little branches) is obſtructed, as alſo other branches not leſs ſmall come from *vena cava* unto it, by which all aliment ſhould be tranſported and conveyed. The obſtruction is cauſed from tartar which obſtructs the veins, and hinders the courſe of the bloud; it hath theſe marks, heavineſs and diſtenſion happeneth to the right *Hypochondrium* with an obtuſe pain, and then eſpecially when one goes to exerciſe preſently after meat. The obſtruction of the Lungs is twofold, one is of the veins from whence the Dropſie is, the other is of the ſubſtance from whence the *phthiſis* and inflammation are. The *Galeniſts* have left this difference unexplained, and have uſed one for the other. *Theophraſt. lib.* 1. *de tartaro tract.* 2. *cap.* 3. *fol.* 226. when the obſtruction is in the Liver, then man is diſcoriated and his colour is changed in a dayes ſpace, and from thence there ariſes a thirſt becauſe the Liver hath not moiſture by reaſon of the oppilation, and that the nutriments cannot paſs by the Liver they return and corrupt, &c. That is, from the obſtruction of the Liver and Tongue there ariſes a drineſs. The tumours in the feet are begot from obſtruction, becauſe when the tartar doth lie ſo long it comes to maturity, and nature works and expels it to ſome place in the legs; from hence are the tumours, &c. and there is much Urine, becauſe the liquor of the Liver is diſſolved and the diſeaſe maturates, and the Liver gives it ſelf to be his own liquor, for the expulſive vertue attracts Urine, therefore it takes that which it finds: ſo alſo if the meſſar-

Meſſaraical veins be obſtructed, the ſame diſeaſes enſue from the obſtinate and inveterate obſtruction. The *Schirrus* ariſes, which is a hard humour and gliſtering without pain unleſs perchance the affected part be preſſed more hardly. The ſenſe of feeling deprehends this, eſpecially if the *abdomen* be lean and without fat, and more eaſily when the patient is erected, or declined upon the right ſide, which (if he lie on his back) cannot be perceived unleſs it be preſt. The *Schirrus* of the Liver hinders the ſanguification of it; from hence the matter of bloud is converted into an excrementitious matter, from whence the Dropſie is. *The Schirrus.*

In the general explication of diſeaſes it is ſaid, that every member hath his Ventricle, in which the nutriment is ſeparated from the impure matter, and the impure is expelled by the emunctory places, which is twofold, of Sulphur and Salt; but if they be not expelled, but perſiſt in the Ventricle of every member, from thence there follows an obſtruction of the ſpirit of life, and from the obſtruction there riſes a corruption and putrifaction of a member. Firſt, tartar dominates; from tartar alone the chronical diſeaſes are begot. Secondly, Sulphur predominates; from tartar and Sulphur are begot acute and inflammatory diſeaſes; but if tartar alone remain and Sulphur be expelled there enſues a *phthiſis*, pining, and conſumption, not only of a member but of the whole body, by reaſon the heaven is deſtroyed; but if the Sulphur and Salt remain mixt, and Sulphur predominate, then they produce *pruneli'a*, *pleuriſies*, and *tubi*, which is not only to be underſtood of the Liver, but alſo of other members. From hence I find it true, how many members ſo many deaths; this is the Generation of the *phthiſis* and inflammation in the Liver. The ſigns of the inflammation are the burning and acute Fever, unquenchable thirſt, roughneſs of the tongue, and from hence

The ſigns. a clammineſs inhering, at firſt yellow, then black, the loathing and diſdain of meat, ſometimes the hicket almoſt ſtrangling, often the colour defiled with the Jaundies, the vitious vomiting of craſs, red, and turbulent Urine, as alſo the avoiding of it through the belly. This ground being laid, the Philoſophical and Phyſical Aphoriſm remains firm, namely, that every element doth not fructifie in his own proper Region and place, but in anothers.

Sect. p. 256. If the ſeeds and bloſſoms of inflammations be contained in the bloud, as *Hippocrates* ſpeaks, they ſwelling with ſuddain motion tranſmit the flowr of preſent Generation (which is the off-ſpring of the root) unto the Liver, where they find the places of the three principles in the Liver, inſigned with conſentany properties, in which place it will abſolve the differences of ages and terms of Predeſtination accompanying by a variable lot or chance of the ſignatures. This flowr contains the knowledge of his root and qualities, it alſo produces bodies which are hurtful, painful, and pernicious to mans body or nature, by which calamities or enmity (the veins being eaten or opened, if they be vicine and conſpicuous) it may come to paſs that the bloud may flow forth and occupy uncooth places, and the *Symorous* may be cauſed by Coughing, or by Urine, or by the Belly, or by Vomit, or by the Womb, which (when it comes to paſs) by reaſon of the vehemency and intollerableneſs of the diſeaſe makes one to expect death; from one root are Fevers and *prunella* begot. But how do they differ? I anſwer, the ſpirit of life as yet predominates in Fevers, but in the *prunella*, by reaſon of the more potent and dominant ſeeds, the ſpirits of life yield and are convicted; in Fevers the tartar domineers, in *prunella* Sulphur.

Atrophia. *Atrophia* is referred to the *phthiſis*, as the effect to the cauſe.

cauſe. The *Atrophia* is an errour or a miſcarriage of nutrition, whereby the body by little and little decays and conſumes. Therefore every affect of the heart, eſpecially the Hectick Fever and the exulceration of the Lungs (becauſe they weaken the vital ſpirit of all the parts) produce the *atrophia*. The *cachexia* riſes from the bad and depraved concoction of the Ventricle, or Liver, the mechanical ſpirits being inquinated and depraved by the alumiſh, tartareous, and ſtiptical tinctures. The *Cachexia* is nothing elſe but a beginning of the Dropſie, unleſs this hurt be ſoon removed it cauſes the Dropſie to be more firmly ſetled. For the Dropſie with his kinds hath his orignal from weak digeſtion and from the corrupt hardneſs and obſtructions of the Liver, from which there inſues the depravation and errour of nutrition. A diſdain and loathing of meats accompanies the Dropſie, ſo that firſt the fleſh pines away, then *Tympanites* ſucceeds in the place of that which is loſt, and brings a copious lentoſity or pliableneſs, or elſe the *Anaſarcha* ſucceeds, which brings much clammineſs, or laſtly, *Aſcites* ſucceeds, which brings as much. Theſe which we have ſaid do not repugn *Paracelſ.* when as he ſaith in his 2. book *de tartaro tractat. 2. cap. 6.* That the Dropſie is begot from reſolved Salt for for the imbecility of the mechanical ſpirits there cannot be made a ſeparation of the Salt from the nutriment; therefore a vaporous ſubſtance is conveyed through all the parts of the body, and where it floweth more often it makes clifts in the skin by the corroſive vertue. *Paracelſ.* in the ſame place

*Atrophia* is a preternatural affect whereby the body is not nouriſhed either in whole or part.

*Cachexia* is a bad and diſcoloured habit of the whole body cauſed from ill juice.

The Dropſie is a plegmatical *cachexia* of the body accompanyed with the tumour of the members.

The *Tympanites* is a Dropſie cauſed from the aboundance of wateriſh and craſs wind collected within the cavity of the Belly.

*Anaſarcha* is a Dropſie cauſed from the aboundance of fleamy humour diffuſed through the fleſhy members of the whole body.

The *Aſcites* is a Dropſie cauſed eſpecially from the aboundance of wateriſh humour collected betwixt the *peritonæum* and *omentum*, by the means of tranſudation.

ſaith, that the *phthiſis* and Hectical Fever are generated from dry Salt, the Dropſie from alumiſh Salt, which hath a moſt ſharp force of penetrating, becauſe it is made more ſubtile by the place of the Liver, and afterward it is ſtrained; for a craſs and incocted matter could not do this. The Salt of Alume cauſes a blew colour. The Dropſie in the Liver is cauſed from the Apoſtem, *viz.* if pricking be felt in the right ſide, not that the air undergoes the Apoſtem, but becauſe the air and circumjacent maſs effects the Apoſtem; the Liver is not putrified in death, but makes cuttings; when it begins to be cut or to have clifts death follows thoſe clifts. *Lib.* 1. *param. de origine morbor. ex tribus ſubſtantiis*, and *cap.* 4. *tract.* 3. *cap.* 6. The Dropſie is a paſſion in the Liver cauſed from an alumiſh tartar by reſolution of the proper nature; ſo alſo ſomewhat black and craſs Urine in the Dropſie ſignifies the reſolution of the principal members or bowels, ſo that death is eminent or preſent. *Thurneſſ. in herbario fol.* 49. &c.

Cure. First, remove the obſtruction of the Liver by reſolving and conſuming the obſtructing cauſe; All the obſtructions of the Liver are removed by the eſſence of the common Mercury and Antimony. *Paracelſ. l.* 2. *de viribus membrorum, cap.* 6. So alſo the ſpirit of Salt and common Vitriol. Beſides the opening Remedies give, *viz.* the fat of Yew applyed to the Liver hot in a linen cloth. The eſſence of Time cures all diſeaſes of the Liver. *Paracelſ. de rebus naturalibus, cap.* 7. *ſub titulo ſulphuris*, ſaith, that the obſtructions of the Liver are aboliſhed by theſe; Take of the ſyrup of the roots of *cicha* in the morning with a faſting ſtomach, but do not take it at night, for ſo the obſtructions would be augmented; or take the ſyrup of the roots according to *Fernelius*. Ale with Betony tempered cureth the obſtructed Liver. The ſubtilty of Camphora and Sulphur opens the obſtruction

ſtruction of the Liver. *Thurnenſ. in Piſone, lib. 4. cap. 7.* ſaith, that baths open the obſtructions. Read *Rulandus* and *Sheuriterus*, where you may ſee theſe hot confections remove the obſtructions of the Liver and water betwixt the skin, namely, *Dialacca*, *Diacurcuma*, and *Diacatholicum*, ſo alſo opening and apertive *trochiskes*, *viz.* made of Rheubarb, Liverwort, and Myrrh; by long continuance the Liver begins to putrifie, which putrifaction is cured by the water of the ſtone Eat-fleſh. *Thurnenſ. lib. 4. cap. 7.* The ſtone *cabrates* cures the tumours of the Spleen and Liver. *Barth. Anglus, lib. 6. cap. 18.* Read *Galen de arte curativa, lib. 2. cap. 6. Phriſius in ſpeculo part. 4. lib. 2. tract. 3. cap. 3.* There muſt be a preparation of Silver adminiſtred to the debilitated and weakned Liver; which *Paracelſus* delivers *tract. 5. præparationum, lib. 1. fol 50. Paracelſ.* (*lib. 1. param. de curatione hydropis, & cap. 4. de origine morbor. ex tribus principiis*) teaches, that reſolved Salt exhales and corroborates nature, namely, that it may ſeparate the pure from the impure, as alſo that the reſolved Salt in the body conſumes by the vertue of Mercury. In the cure of the Dropſie the oil or eſſence of Iron is very effective, for it exſiccates the ſuperfluites of the body, and openeth the obſtructions, and corroborates the bowels. *Paracelſ.* cured the Dropſie by the Diaphoretick or Precipitated Gold of life. The oil of common ſalt is a ſecret in the Dropſie, a few drops being taken of it every morning. Black Hellebor (otherwiſe dangerous and to be feared) is made very profitable and for good uſe by the ſpirit of wine and oil of Aniſe, and may be given ſafely to Children for the Dropſie and all melancholick affects. The Salt of Antimony given in wine is the great ſecret of the Dropſie, ſo alſo Mercury being prepared to looſen the eſſence of Sulphur, the Sulphur of Gold (that is) the

The eſſence of *Schordion* is very good for the ill-affected Liver, *lib. 2. de viribus memb. cap. 6.*

ſpirit of Gold, the tincture of Corals, the liquor of the Cedar, the oil of Wormwood. Read *Theophraſtus* in his book *de tempore.* The Philoſophers ſtone cures all the kinds of the Dropſie. *Theophraſt. de tinctura phyſic. cap. 6.* The oil of Vitriol in the water of Garden Endive, the ſpirit or quinteſſence of Vitriol from Copper in *Aqua vita* are effective.

*Aſcites.* The *Aſcites* is cured by water out of the ſtone called Eat-fleſh, ſo by the water of Vitriol. *Thurnenſ. in piſone, lib. 7. cap. 7. & 9. Theophraſt. Paracelſus, lib. 4. parag. ſub. titulo de undimia, tractat. 5. lib. 1. praparationum,* under the title of *de Jove ſeu ſtanno,* ſaith, take of purged tinn ℥. and of Antimony ℥ij. let them be reverberated for the ſpace of 24. hours, extract from this matter a tincture, and let the doſis be half a ſpoonful.

*Tympanites.* The *Tympanites* is cured by waters drawn forth of Sulphur, Pitch, and Musk, ſo alſo by the Barberry-tree, the Bay-tree, and *Diamaſonium,* the field Mint, and *thamarantha. Thurnenſ. in piſone, lib. 4. cap. 7. lib. 5. cap. 24. 25.*

*Anaſarca.* The *Anaſarca* is cured by the eſſence of Sulphur, *Theophraſt.* as alſo by the eſſence of Corals and oil of Antimony; let the drink of him that hath the Dropſie be well-water mixt with the ſpirit of Vitriol, this water exſiccates much the water of him that hath the Dropſie. *The ſecret of Mercury of life cures all the kinds of the Dropſie,* being rectified and compounded in *Aqua vita,* and being adminiſtred it expels the peccant matter by ſweat. Read *Alexander Benedict. lib.* 141. through the whole book. So *Barthol. Anglus, lib. 7. cap.* 51. (where he writes, *de ſublimatione cheiri ſeu antimonii ex nigredine in albedinem*) ſaith, that the ſublimation of Antimony taken in wine of life cures all the affects of the Liver, by freeing it from putrifaction and corruption, ſo that it may ſeparate the pure from the impure and tranſmutate the impure *chyle,* and make good bloud, from which no diſeaſe

*Paracelſ. de viribus membror. lib. 2. cap. 6.*

diſeaſe riſes: and it renovates and reſtores the pure bloud by regenerating and tranſplanting the whole body, and by removing all filthineſs and Leprie. The liquor of Kali or Mercury is a great ſecret of the Liver and Dropſie, *lib. 2. de viribus membror. cap. 6.*

### Paracelſus *Secret* Mercurius vitæ (*aforeſaid*) *is thus prepared.*

℞ well purged Quickſilver, ſublime it from Salt Peter, calcind Vitriol, and Alume calcind; take of what ſublimeth only that which lyeth on the *Caput mort.* (which will be red as Cinaber) ſublime that red again by it ſelf; then diſſolve it in an *Aqua Regis* made with Vitriol, Tartar, and Salarmoniac; being diſſolved, diſtill off the *Aqua Regis* from it, and the Mercury remaining ſublime again, ſo will it be white and cryſtaline; and is Mercury Eſſencificate. Take of that Mercury Eſſencificate and good Mineral Antimony ana. grind them well together, and diſtill the fat oil or Butter of Antimony.

Take all that diſtilleth, put it in a ſmall glaſs Cucurbite, and in Balneo abſtract its fleme till the remaining part be thick and cryſtaline, which put on a Marble to diſſolve *per deliquium*, being diſſolved, abſtract again as much fleme from it in gentle Balneo till it remain like cryſtal, then ſet it on a Marble to diſſolve as before; and this work of abſtracting the fleme and diſſolving the thick into oil, you muſt reiterate 4. times.

Then have you *Paracel.* Secret *Mercurius vitæ*, but not brought to maturity; and therefore it muſt be multiplyed in vertue with adding a little of its own Radix, and often repeating the ſaid ſolution of both together.

He that underſtandeth the dignity of this Medicine, will be thankful for ſo clear a light to its diſcovery.

## CHAP. XXI.

### *Of the diseases in the Receptacles of the Gall.*

Obstructions. OBstruction, Stone, Repletion, and emptying do occupy and possesse the Receptacle of the Gall. The obstruction is either of the passage through which Choler is conveyed from the Liver, or of that passage through which Choler is conveyed from the Gall to the Intestines. The obstruction is from tartar, as the obstruction of other parts, in both the belly is harder and most gross, the dregs are white, the Urine yellow, and so crass, that often they begin to be black. The Stone in the cavity of the gall congealeth black, yet smooth, and if it be dipt into water it will swim. It is conjectured to be of a sulphureous Nature, neither as those which are conveyed from the Reins or Bladder. The first matter of it lies in the bottom, and it is attracted by the Gall from the Liver. This stone causes the effusion of the Choler into the Ventricle, from whence divers diseases are got, but not of Choler alone, but the stone or tartar transmits his flowrs with the Choler unto the Vetricle; so the tartar of the gall is the cause of the Jaundies, *viz.* when it emits flowrs with the gall into the whole body. The spirits of the tartareous flowrs have a corrosive vertue, whereby they pierce through the pores of the skin and tincture the whole body. *Paracelsus lib. de Icteritia, cap.* 1. saith, that the Jaundies takes his Citrine colour from the commixtion of threefold Salt, namely, *Sal tabicam*, *Sal vitriolatum*, and the liquor of resolved Sulphur, for when these three commix they cause the original of the Jaundies and new colour, and according unto the subtilty of the heat, the disease of them all is transparent or subtil, black or yellow, or white,

The Stone.

The Jaundies is a *cachexia* or bad habit of the whole body infecting the skin with a foul colour.

white, &c. and so of the rest of the colours. *Et ibidem.* The Jaundies cometh with a trembling and heat, and it is not purged, because Minerals are not cured by purgations. There is no tincture in the Spleen, so that it cannot produce the Jaundies, neither doth it tincture; so that black Jaundies is not from the Spleen. The Citrine Jaundies consists of Ental, Vitriol, and liquid Sulphur, and black Musk, and dissolved Vitriol and Sulphur. The green Jaundies is from the six fore-named. The pale is from a cut, mercurial liquors, and white Vitriol. *Paracelſ.* makes the Jaundies sevenfold in regard of the seven principal members from whence many chronical diseases arise. The Jaundies which is from the tartar of the gall is incurable in regard of the specifical Remedies, seeing the spirits of tartar which tincture the body are stronger. This disease is mortal when any hath long conflicted with it, and then other symptoms invade. The Jaundies sometime follows the Plague. Read the tractat of *Conradius de febre Hungar. cap.* 26. when the Plague hath assailed in any Region and begins to cease, then in the place of it the Jaundies is wont to succeed. The Jaundies as an Astral disease becomes an Epidemical disease, and they are the Relicks of the poison of the Plague: Therefore who so endeavours to cure the Jaundie, it is necessary that he prepare (as in the curing of the Plague) with Diaphoreticks and Alexipharmacal medicines. The liquor of Vitriol is the best medicine to take away the obstructions of the gall, and so is the oil of *colchitar.* The oil or essence of Iron is the proper heaven of the gall, which is able to expel the contraries from his Globes. *Thom. Muffetus in dialogo, fol.* 45. *Fallopius*, and *Hector Nonnius* a man of great Experience and Learning, affirm and commend highly the Saffron of Iron for the curing of the Jaundies, and for

Jaundies. Black. Citrine. Green. Pale.

The seed of Henbane is a notable Remedy against anger, if from it the tincture be caused.

the

the removing of the obſtructions of the Miſt.

The effuſion of the gall.

The effuſion of the gall is cauſed from tartar or ſtone of the gall; let that tartar be diſſolved, reduced and conſumed, and there is made the true cure. This reſolution, reduction, and conſumption is cauſed by Antimony or Cheiri, as alſo by precipitated Mercury; for when the flowrs of tartar are reſolved, Antimony (being of the nature of a confection) expels ſurperfluous Choler, from which there ariſes the Cholick, the *Iliack*, the contracture, the trembling, and many other diſeaſes of the Ventricle. Rheubarb, and flowrs of Antimony taken in wine of life conſumes it. Read *lib. 2. de viribus membror. cap. 11. & 12.* *Paracelſus* in his book *de Ictericis* profeſſeth that the blew Jaundies which is the beginning of the Leprie may be cured by Antimony, ſo likewiſe he cures all the affections of the gall by Antimony. *Lib. 2. de viribus membror. cap. 12.* Precipitated Mercury is an excellent medicament, for theſe two medicaments of Mercury and Antimony expel the Jaundies which is incurable in regard of ſpecifical medicaments. The ſpecifical Remedies are theſe, Red Mint, Fengreek, Betony, Savory, falſe Ditany, Lavender, Spicknard, *Diarrhodon Abbatis*, *flores trinitatis*, Gold and Rheubarb. *Phriſius* ſays the interiour fleſh or ſubſtance of Oranges. *Triaſantalon* is alſo a ſpecifical Remedy of the Jaundies, which is proved from the ſigned art; ſo alſo the yellow pellicle or skin taken from the feet or bellies of chickens, and Succory, and Garden Endive, from the ſigned art which the *Slei* call *anguillam*, put it in the forks of the breaſt or place of the gall, and it extracts the Jaundies; preſcribe alſo that the patient make his Urine upon a clean linen cloth, hang in the Sun and dry it, and when he makes water again, let him make it upon ſuch a cloth and hang in the Sun as before, and ſo afterwards the cloaths become yellow or of a Citrine colour, and the patient

patient begins to wax well, ſo by the air which is a moſt ſubtil Element the Jaundies is cured. *Rebiſola* (which is become a coćted and an exactly deſpumed Urine) is the Salt of the Urine, and it is the ſecret in the Jaundies. *Centaurea minor* or Feverwort, which they call *fel terræ*, is counted a ſecret in the Jaundies; ſo likewiſe the eſſence of Centory, Almond, and Bitterwort, are counted ſecrets, &c. The living Spider hanged about the neck (in a Nutſhel) upon the fork of the breaſt untill the diſeaſe be expelled, which is in five or ſix dayes ſpace at the death of the Spider. This ſpecifical is to be applyed when the Jaundies is an Epidemical diſeaſe. The Jaundies of the principal members is thus to be known, namely, when it cannot be cured by the help of purgations. In brief, all diſeaſes which cannot be helped by the help of purgations, conſiſt of Jaundies, unleſs certain and apparent ſignifications of the tartar or the other diſeaſe be repugned; from hence are many chronical diſeaſes. Theſe are ſigns of all the members, *viz.* debilitation, compreſſion of the ſtomach, heavineſs of the ſhoulders, pain of the back, pain of the back-bone and principal members, loathing, diſdain of meat, defect of ſleep, and that at length they become to have the *Paralyſis*; the cure of this is made by Diaphoreticks of Mercury and Antimony. If one which hath the tartar be put into a bath the pain is quickly expelled by Raperoots.

*Paracelſ. Tom. 7 fol. 371.*

The colour of the face from the Liver.

CHAP.

## CHAP. XXII.

### *Of the Diſeaſes of the Milt, and the Cauſes and Signs of them.*

The Apoſtem of the Milt is a tumour cauſed from craſs and lent humour in the ſubſtance of the Milt, beſides Nature.

The *Schirrus* is when the humour thickneth and hardneth in the Milt by reaſon of the reſolution of humid and ſmall parts by heat.

The inflammation is when the humour boileth in the Milt and ſo diſtends the ſubſtance of it and makes a tumour preternaturally.

THe more grievous diſeaſes of the Milt are the diſtending tumour, the obſtruction, the *Schirrhus* and inflammation, Read the *Galeniſts* and *Symphorianus* for the cauſes of theſe diſeaſes, &c. The cure. The liquor of tartar expels all the affects of the Milt. *Paracelſ. lib. 2. de viribus memb. cap.* 8. ſo alſo the oil of *Tamariſk*, and the tincture of Hearts-tongue cure all the affects of the Milt. Thoſe medicaments do alſo the ſame, which reſolve, reduce, and conſume the tartar, and which open obſtructions. The water of Sulphur and Pitch or Bitumen open obſtructions, ſo doth Ale made with Hearts-tongue. *Barthol. Anglus lib.* 16. *cap.* 45. Hot iron if it be extinguiſhed often in wine or milk it makes the wine or milk to cure the diſeaſes of the Milt and other diſeaſes. The general medicine of the *Galeniſts* againſt all the affects of the Milt is the root *China*. Concerning the Liver and Spleen indurated read *Galen de arte curativa, lib.* 2. *cap.* 5. *Paracelſus de morb. tartareis, cap.* 14. In the tartar all the kinds of poiſon are, when the poiſon of tartar and the flowrs of tartar go forth and diſperſe, they infect the vital Elements.

CHAP.

## CHAP. XXIII.

*Of the diſeaſes of the middle of the bowels or Meſenterium of that part which is called* Pancreas.

CConcerning the tartar of the Meſaraical veins and the ſymptoms thereof read *Paracelſ. lib.* 3. *paramir. de origine morbor. ex tribus principiis, & parag. lib.* 1. *de tartaro tractat.* 2. *cap.* 3. Tartar is begot in all the cavities, paſſages and veſſels of the whole body, as alſo in the Meſentery and meſaraical veins which are conveyed from the Belly to the Liver. Tartar being heapt and collected by daily nutrition and impreſſion, at length obſtructs the veins, whereby aliment may leſs be able to attract aliment from the Liver. Theſe veins being obſtructed, the Liver and parts of the body being deſtitute of aliment, fall into pining and conſumption. But when that tartar ſends forth his flowrs (which are the poiſon of tartar, for in the tartar all the kinds of poiſon are which are indued with malignant qualities) then they infect the vital Elements, from whence inflammations and other incommodities iſſue. *Fernelius* a moſt Judicious man writes thus of the *meſenterium*, and that which is called *pancreas*, *lib.* 6. *de partium morbis & ſymptomatis*, *cap.* 7. I affirm (ſaith he) and profeſs, that I have oftentimes marked the cauſes in theſe places of the choler, melancholy, *Diarrhœa*, *dyſenteria*, *cachexia*, *atrophia*, languor of lingring and erring Fevers, and laſtly of occult diſeaſes, by whoſe expulſion and removal health is reſtored. Obſcurity hath been a cauſe to many of ignorance, and why the affects of theſe parts are pretermitted and not celebrated in the writs of old writers. The tartar in the meſentery and meſaraical veins (which is often the cauſe of the *phthiſis*, fever, inflammation, and moſt grievous diſeaſes as well chronical as acute) is reſolved, The cure.

ſolved, reduced and conſumed *by true precipitated Mercury*; ſo alſo the confections of Antimony which works by vomit and ſtool. Little or nothing is effected by other medicaments in this caſe, the inflammation being preſent Diaphoreticks and ſuch as corroborate nature and the vital Elements are to be adminiſtred, of which we have often ſpoken.

*The ſaid true precipitated Mercury prepare thus.*

℞ pure crude Mercury, diſſolve it in good *Aqua fortis* (made with two parts Vitriol and one part Salt Peter) being all diſſolved, diſtill off all the *Aqua fortis* (at laſt with ſtrong fire) and then put freſh *Aqua fortis* upon the remaining Mercury, which alſo diſtill from it again, and ſo do the third time with freſh *Aqua fortis*; ſo will the Mercury remain behind red as Cinaber, upon which pour a well rectified oil of Vitriol and diſtill it off ſtrongly again, then pour it on again and diſtill it off as before; thus cohobate with the ſame oil of Vitriol ſix times, and after that with good ſpirit of wine ten times, then with the diſtilled water of Bugloſs and Borage dulcifie it: Laſtly, neal it red hot in a crucible, and ſo is the true precipitated Mercury finiſhed.

## CHAP. XXIV.

### *Of the diſeaſes of the Inteſtines and their Cauſes and Signs.*

THe more grievous diſeaſes of the Inteſtines are the Obſtruction, Aſtriction, Inflammation, Impoſthume and Ulcer. The obſtruction interpels and hinders either the deſcending of the aliment, or the evacuation of excrements which are eſpecially functions of the Inteſtines. The obſtruction of the Inteſtines according

to

to *Paracelsus* is caused from tartar which is generated in the Intestines when the salt of the thing and the salt of Nature are commixt, and when the excrements of the belly stay longer in the Intestines. This commixtion if it be continual and increased by little and little, by the efficacy of heat at last it doth so increase that it obstructs the Intestines altogether, and doth (as it were) kill them, and becometh the cause of occult and difficult diseases. *Fernelius* saith, we testifie that these are true which (notwithstanding) are not thought probable unto *Galen*. This tartareous and styptick matter (being collected long in the cavities of Colon and the blind gut) sometime congeals into stones which stop the way altogether for the excrements, and hinders them whereby they may less be able to descend to the belly; when these hurts are present, the courage and strength fails, and there is a crudity of the Ventricle, and a slow dejection of the belly, and much wind do make a noise. The coarctation and straitness of the Intestines is somewhat like the obstruction, and it is caused by the vertue of those which are ingested or carryed in, whether they be meats or astringent glisters. But this is frequent from the tumour of the *mesenterium* or bowels pressing the Intestines. The inflammation also doth happen unto the Intestines, when the seeds of *Arsenick*, Sulphur, and *Auripigmentum* are resolved in them. Then a pain at first sharp and lancing is begot fixt in the same place. The burning Fever and frustrate desire of sitting concomitates and accompanies this inflammation. The imposthume being burst there comes forth at first a filthy and excrementitious filth, afterward a white and concocted out of the fundament, and it is either dreggish or somewhat before the dregs in which it is wont to be clensed and expelled, and then the pain, fever and other symptoms are mitigated, and the belly (the obstacle being removed) doth

*Lib. 1. de tartaro tract. 2. cap. 2. fol. 224.*

doth freely avoid, yet there is an Ulcer remaining from the Impoſthume and Tenaſm. This pain is fixt, of whoſe ſenſe the Inteſtines are debilitated; oftentimes they depoſe their load and belch forth ſometime a bloudy, ſometime a purulent filthineſs, and that if it be hollow, becauſe it conſiſts in the humid part, and that which is eaſily paſſed through, it remains long filthy, and ſcarcely at laſt is obducted and covered with a ſcar; unleſs heed be taken diligently it almoſt ends in a Fiſtula or Cancer.

The cure. Obſervation.

He that will reſolve the tartar and open the obſtruction in the obſtruction of the Inteſtines, muſt not apply any gliſter unto the patient as they moſt uſe to do. But apply unto him a hot cloth with the fat of Yew, and put it upon the place of the belly, afterwards give him inwardly the ſpirit of Turpentine which reſolves the tartar, that the excrements may deſcend unto the belly, and that they be evacuated by the accuſtomed way. The Ulcer which is wont to concur in the Inteſtines is cured by vulnerary ſimples in a vulnerary potion. Theſe are the ſimples *hyrundinaria*, *centaurea*, and *pyrola*, boil them together with wine in a veſſel well ſtopt untill the Conſumption, afterward in a veſſel full of water.

## CHAP. XXV.

### *Of the Symptoms of the Inteſtines, and their Cauſes and Signs.*

The Cholick paſſion is a grievous and intollerable pain cauſed in the inferiour and craſs Inteſtines with the conſtipation of the belly.

THe Cholick paſſion is as grievous, as if one have a ſtone impreſt in the one Ureter, or be boared through with a wimble in the affected place, as *Galen* ſpeaks of himſelf, *lib.* 2. *cap.* 5. *de locis affectis*. Concerning from whence the kinds of the Cholick read *Sev. fol.* 240. According to *Theophraſt. lib.* 1. *de*

*tribus*

*tribus principiis, cap.* 5. The Cholick is caused from Salt predominating in the Intestines, and it produces divers kinds of the Cholick. One kind when the Salt is resolved, another when it is too much hardned. So also *tract. at.* 4. *de origine morbor. ex tartaro*, he saith, that the Cholick is begot from the effusion of choler, which is thus to be understood, when the tartar of the gall sends forth his flowrs, it with the choler produces the Cholick; so also *de tartaro cap.* 11. The Cholick and the Iliack are begot from tartar and not from humours. In the Cholick there are three potent properties of the principles, the acute suddenly penetrates by his vaporous sowrness infecting the continuated parts. They do not emit and send forth spirital resolutions indued with the same faculties at the first, from which the contracture at length ariseth. Concerning the cause of the contracture which ariseth from the Cholick read the book *de membror. contract. tract.* 1. *cap.* 3. Oftentimes there happen contagious impressions (of them which have the Cholick) unto the Anatomy of the Ventricle, which cause loathing, vomiting, and other symptoms of the Ventricle. You may read a more full and perspicuous explication of the Generation of the Cholick in *Davus, fol.* 238, 239, 240. Concerning the *Iliack*, *Lientery*, or *Caliacal* passion, read the *Galenists*. The cause of the cholick passion is not crudeness nor the weak concoction of the belly, but the bad distribution of the *chyle*, which is caused for the obstruction of the *mensenterium*, Milt, or Liver, or the imbecillity of the attracting faculty, or for the immoderate aboundance of aliments (especially of unsetled and fugitive fruits) and of drink. All the superfluous humour being evacuated the flux ceaseth voluntarily, sometime the same day it began,

*Iliaca passio* is a grievous and intollerable pain caused in the superiour and small guts with the constipation of the belly.

The *Lientery* is a flux of the belly wherewith the meat is forthwith avoided, especially by stool, either crude or somewhat digested.

ſometime on the ſecond or third day. *Hippocrates lib. de affectibus*, ſaith, that in the *Lientery* the meats ſucceed not putrifacted and liquid, there is no pain, and the body is attenuated. Concerning this diſeaſe read more at large in *Galen in Aphoriſ. Hippocrates Com. 6. Sect. 1. & Commen. 4. Sectione 17. Barthol. Anglus, lib. 7. cap. 50. Phriſius in ſpeculo part. 4. Alexander Benedictus, lib. 20. cap. 7. & 8. Theophraſt. lib. 1. parag. de morbo diſſoluto.* *Theophraſtus* makes the cauſe to be corrupted and reſolved Salt, he ſaith, that every looſe diſeaſe is ruled by Salt, as the *Dyſentery*, *Diarrhœa*, and *Lientery*, therefore the cure muſt be made by Salts and Sulphurs, in *lib. de tribus principiis, cap. 5.* Concerning the *Diarrhœa*, read the *Galeniſts*. The Colliquation or melting away of the Inteſtines may be referred to the *Diarrhœa*, in which that which proceeds from within ſeems as it were perfuſed with fat or oil; hence it comes to paſs that the ſubſtance of fat or fleſh, or of ſolid parts being newly congealed may melt and flow away into the baunch by the protracting diſeaſe. This kind of flux is very uſual unto thoſe which have the peſtilence, fever, and melting cauſes, the Hectick and Phthiſis, ſometime to thoſe that have the *atrophia* and inflammations of the bowels. The *Dyſentery* is a difficulty of the belly. *Hippocrates* ſeems to take it not for the Ulceration of the Inteſtines (as moſt Phyſicians do) but for the bloody flux of the Inteſtines. *Celſus* makes the *Dyſentery* ſimply to be wringings. *Hippocrates de affect.* ſaith, this diſeaſe is begot when Choler and Flegm burthen the veins and belly. The bloud corrupts, and the corrupted departs. The Inteſtine is diſeaſed, gnawed, and exulcerated. This diſeaſe becomes long, laborious, and mortal; if the patient have a ſtrong body he may be cured

The *Diarrhœa* is a flux of the belly whereby humours eſpecially excrementitious are avoided immoderately by the ſtool without exulceration of the guts.

The *Dyſentery* is a flux of the belly whereby bloudy humour is avoided by the ſtool.

cured, and there is hope of life, but if the belly be melted and altogether ulcerated, there is no hope of life.

The principal cauſe of the *Dyſentery* is Gods puniſhment, which is ſet down *Levit.* 26. and *Deut.* 28. God puniſhing man uſeth ſecond cauſes as his inſtruments, and infects the air with the properties of *Saturn*, *Arſenick*, *Colocynth*, and *Ellebor*, which men attracting by breathing do inquinate and corrupt the Balſam of life, & their body is tranſmutated by thoſe corroſives & purging tinctures; ſo that the excrements may eject and caſt forth the humid radical nutriment by the ſuperiour and inferiour members. The bloudy dejection of the belly is ſeldom cauſed of the imbecillity of the Liver, often from the opened internal *Hæmorrhoides*. The bloudy dejection of the belly

The *Lumbrici* or worms (eſpecially of all the parts of the body) do occupy and corrode the guts. And theſe worms are of three kinds, round, broad and long, ſmall and ſhort, concerning which read *Galen* in *Aphoriſ. Hippocrat. Comment. 6. Sectione* 26. Concerning the Cauſes and Signs thereof read the *Galeniſts*. The *Lumbrici* are great worms.

The Cholick and the Iliack differ. 1. The Cholick is in the gut which is called Colon, but the Iliack is in the ſmall gut which is called Ileon. 2. The Iliack is above the Navel below the Ribs. The Cholick is below the Navel. 3. The pain of the Iliack is greater than the pain of the Cholick. 4. The Iliack caſts forth excrements and worms by Vomiting, but ſo doth not the Cholick. *Theophraſt.* ſaith, that the Iliack paſſion (of which we ſpeak) in the obſtruction of the guts riſes from tartar, which ſticks in the ſmall guts. The difference of the Cholick and the Iliack.

Mix the fat of Yew with the oil of diſtilled *Chammomum*, dip a linen cloth in it and put it upon the affected place, and if the pain ceaſe not, give ſomewhat inwardly, and this diſſolves the tartar; ſo alſo anoint the affected place with the oil of Juniper and Laurel-berries. The Cure of the Iliack.

*Barth. Anglus, lib.7. cap.* 8. It is cured alſo by the Salt and oil of common Salt or Sea-ſalt or *Salgemma*. *Thurnenſ. in piſone, lib.* 4. *cap.* 7. *lib.*5. *cap.* 7.

The cure of the Cholick. The Cholick is cured by the ſpirit of Vitriol three or four drops of it being taken in water, or by the Balm of Sulphur or oil of Turpentine. The Cholick is begot from Salt, therefore it is neceſſary that mans Salt and natural Salt of mans body be corrected by the Elemented Salts. All kinds of ſtones which are found in the heads of Fiſhes being bruiſed and given in wine mitigate the cholical paſſion, and bruiſe the ſtone which lyeth fixt in the Reins. *Theophraſt.* ſaith, that the conſtipation is to be removed and taken away by the quinteſſence of Corals, and it cures the Cholick; ſo alſo anoint the belly with the oil of *Chammomum* and put upon the round of the belly an hot ointment and a hot cloth. The water of Quickſilver doth altogether expel the Cholick, it hath a ſowr taſte, whoſe proceſs is thus. Quickſilver is firſt reduced into water, then infuſe other crude and purged Quickſilver into half of this water which turns into water and aſcends the veſſel. Twelve or thirteen drops of the ſpirit of Turpentine adminiſtred in the appropriated, or alone, is a moſt preſent Remedy, ſo is *Laudanum Opiatum*. The cure of the *Caliaca* is, that the obſtruction of the Milt, *Meſenterium*, or Liver be taken away with medicaments which reſolve the tartar, and that the attractive vertue be ſtrengthned. For the curing of the *Leintery*, let the tartar be expelled with the medicaments mentioned above in the obſtruction. *Quercit. de medic. Spagir. præparat. cap.* 3. ſaith, that the *Spagirici* extract a moſt ſubtil ſubſtance out of Iron (eſpecially out of ſteel) which they make thinner than the water of the fornace. And they prepare their *crocus Martis*, forth of which they make an oil for the *Diarrhœa, Lienteria*, and *Dyſenteria* and flux of the Liver, and

The preparation of the water of Quickſilver.

The cure of the *Caliaca*,

and the corroboration of the Ventricle, and all the *Hæmorrhagies* both internal and external, it is a most excellent medicine and no biting medicine if the conserve of Roses be mixt with it. Read the cited places. There is a Caution to be annext, that the flux of the belly must not be stayed too unseasonably and too suddenly with astringent medicines, for that is wont to be done (for the most part) with the danger of life. Such medicaments are to be given which strengthen Nature, that it may expel contraries, for it hath known best the mean and limit of staying or stopping; neither are purging medicines to be given, which the *Galenists* counsel. *Terra sigillata* with the common *Lemnia* put in the drink, and let him still drink of it (and sometime a piece of *Lutum* put to) cures the *Lyentery*, the *Diarrhæa*, the *Dysentery*, and divers fluxes of the belly. *Johannes Montanus* saith, that he cured very many with this medicament. The *Diarrhæa* is cured by the water of the stone called Eat-flesh, or by *terra sigillata*, especially by the red *terra sigillata*, or *Lemnia Austriaca*, which is found and digged not far of from *Neustadium*. Read *Theophrast. lib.* 1. *parag.* Titled *de morbo dissoluto*, so also the first tract. *lib.* 1. *præparationum*, & *lib.* 1. *tract.* 2. *præpar.* & *tract.* 3.

The general preservative method for the *Dysentery* is reconciliation with God, and in the next the air is to be altered with Laurel-berries and White-ash. Let them take of Lingwort and Pimpernel ana. ℥ß. of black and white Frankincense ℥. of Citrine and white Amber ℥. of Mastick, *Æsedulcis*, and *Camphora* ana. ℥. Let them be pulverized and commixt and insperst upon to coals. Thirdly, the body is to be purged from impurities, and there must be a temperate diet. Fourthly, *Alexipharmical* and *Diaphoretick* medicines or pestilential potions are to be administred. One day in the morning let

The preservative method.

him take of *Alexipharmical* Medicines about the quantity of two Peaſe. The next day let him take three drops of *Diaphoretick* or Peſtilential potion in a convenient drink. This preſerves from all infections, and ſtrengthens the balſame of nature.

The Curative method.

As ſoon as any ſhall feel himſelf infected let him take of *Alexipharmicum* —— the next day —— of the Peſtilential potion or our *Diaphoretick*; and this every other day, he ought to continue ſome few days in taking of the Peſtilential potion or *Alexipharmicum*, untill the poiſon be altogether expell'd. All thoſe have erred exceedingly which have endeavoured according to *Galen* to cure the Dyſentery without antidotons & expulſion of poiſon, which experience teſtifies. After the expulſion of the poyſon let him uſe appropriated curatives prepared Spagirically about the magnitude of a bean, until the *Flux* be ſtencht altogether. Let the younger ſort take of it about the quantity of a peaſe; If that the ſucking babes have this diſeaſe let their nurſes take this medicine, as alſo let the children take it in their milk. The Curative is extracted from theſe which follow, *viz.* from a piece of *Armenian* clay, *crocus Martis*, *terra ſigillata*, *ſtrigoum*, Corals, Hæmatites, Tormentill, Shepheards purſe, Plantain, Bittany, the yellow Gallingale, Maſtick, Frankinſenſe, and red Saunders. Becauſe they have almoſt loſt their ſtrength, and have ſought the Phyſician too late, they muſt take the *Laudanum* of *Paracelſus*, to the younger ſort five grains muſt be given, to thoſe which are come to age, ten grains muſt be given. This is the moſt notable medicament, whereby moſt dangerous ſymptoms are cured. Read *Paracelſ. lib.* 1. *de morbo diſſoluto.*

The deſcription of the Curative.

The Cure of the Worms.

The ſpirit of Vitriol by his ſowerneſs kills thoſe worms, four drops of it in broth, drink or meat; and the flowers of Sulphur, and Salt of Sulphur, do profit wonderfully.

derfully. The citrine Stecados boyl'd in wine expels all worms out of the belly. The ſame is wrought by the oyl of wormwood anointed upon the Navel. The oyl of bitter Almonds expels worms by bitterneſs. Take an oxes gall whole, and put it upon the Navel of the child, and all the worms will fly out of the body. Take earth-worms dryed and pulveriſed in milk or other liquor, and they will expell all worms through the belly. *Theophraſt. in lib. de vermibus Cap.* 10. Read the preparation of Tinn, Copper, and Turpentine. *Theophraſtus* bids us take againſt the worms, embaulmed ale, and drink it with wormwood. So alſo with bruiſed Juniper it kills the worms. Centoryexpels and kills all the worms. The flowers of Maudlin decocted in wine make the worms come forth. The water of the flowers of Peach, and the extract of the flowers of the Birch being mixt and adminiſtred, or every one given by it ſelf expels the worms. The powder of Tormentel effects the ſame, *Thurneſſ. lib.* 2. *Cap.* 15. *in Piſone.*

## CHAP. XXVI.

### *Of the diſeaſes of the Fundament.*

THeſe diſeaſes doe happen unto the fundament, *viz.* Inflammation, Impoſtume, Fiſtula, Rhagades, Sciſſura, Condyloma, and Hæmorrhois. The inflammation is often wont to be cauſed in the fundament when the blood ſends forth the flowers of the ſeed of Arſenick, and depoſes the Sulphureous Arſenical ſeeds in the fleſh. The Impoſtume remains from the inflammation, which oftner burſts forth in the cavity of the *rectum inteſtinum*, then in the skin, though very much filth ſooner prepares a way in the ſofter parts. The Impoſtume being burſt, the Ulcer remains purulent and filthy; and that in a ſhort time degenerates into the Fiſtula. The Rhagades riſe

The inflammation of the fundament.

The Rhagades are Clifts or long Cuts of the lips of the Fundament.

from the salt of the Hæmorrhoides, yet it is an acute salt, &c. There are long ulcers of the Fundament by which the laps of the compassing muscle of the straight gut are cut like to those which dilacerate the under lip, hands and feet.

The Condyloma or Ficus is a little red tubercle about the circle of the Fundament, straight in the root, yet broad in the top.

The Hæmorrhoides are the Flux of blood forth of the Orifices of those veyns which are opened.

The Condyloma is a tubercle or push begot in the side of the Fundament like a Wart, Grape, or Mulberry. The Hæmorrhoides is the opening of the mouth of the veyn which is in the fundament, from whence the bloud flows, as we see at many times of the year. It is derived ἀπὸ τοῦ ῥέοντος αἵματος δι' αὐτῆς, *vel* ἀπὸ τοῦ τὸ αἷμα δι' αὐτῆς ῥεῖν, because the blood flows through it. They call the Ficus *Morsca* or *Morsica*. The Fundament falls down sometime of it self, sometime by the violence of avoiding, and the compassing muscle of the straight gut is wholly inverted and turned.

The falling of the Fundament is a hanging forth of the Gut of the Fundament without the Orifice of the Fundament.

The cause is the resolution or looseness of the muscle, caused from the aboundant perfusion of humour, by which reason it is observed that this disease is usual both to children and those which are come to years.

The Cure.

If any Inflammation happen it is to be cured by Diaphoreticks. If an Ulcer remain from the Impostume (when as it is not rightly cured by external medicaments) it is to be cured by internal medicaments and potions. The Rhagades and Condyloma are cured by the oyl of Turpentine and *Cammomum*, and nointing of Eggs. So also by the Salt of Pellitory brought into liquor. *Pænotus tract. de sale, fol.* 241. saith, that the Hæmorrhois and the blind and external Ficus or Marsea is cured by the water of Mercury, *Thurnens. in Pisone lib.* 4. *Cap.* 7. So also by the water of Sulphur, Pitch and Musk. So also by herbs, as Fengreek, false Ditany, Dodder, and Lunary. So

in

*in Piſone lib. 5. Cap. 2.* anoint with the balſome of Sulphur of *Rulandus. Paracels. de natura rerum, lib. 9.* not far from the end, ſaith that this diſeaſe may be cured by the oyl of Turpentine, *Cammomum* and eggs. Let it be opened with corroſives (as other ulcers) but yet with ſuch as do not hurt the ſtraight gut, as are white Vitriol *Atramentum* or black pitch. The oyl of the Laurel, and *oleum Hiſpanicum* are applied to ſtir up the internal Hæmorrhoids. The brayed Onion is good to ſtay the Flux of the Hæmorrhoides. Hogs Fennil applied after the manner of an emplaiſter, and Rubifolia adminiſtred with the nointed fruit of Palm are good for the ſame. Read *Theophraſtus lib. 1. præparat. tract. 11.* The oyl of Corals, and the oyl of Iron, have the preheminency in this cure, and they are true medicaments from anatomy and ſigned art. In the curing of the falling down of the fundament aſtringent Medicines are to be adminiſtred. Take of the *Armenian* earth prepared, of Maſtick, the bloſſome of the wild Pomegranat, Capula, Acorn, and Sage, mix them and make a powder, ſprinkle this powder upon a linnen cloth, and put it in the fundament, and thereby the ligaments of the Fundament are ſtrengthened, and the gut Colon which went forth.

*The ſaid Oyl of Iron is thus prepared.*

℞ good ſpirit of Salt, and as much true ſpirit of Vitriol; diſtill them over together, and look well to your fire, leſt the glaſs break; in that double ſpirit diſſolve clean filings of Needles; filter the ſolution through brown paper, then put it in a glaſs Cucurbite, ſet thereon an Alembick, lute a large receiver to it, then give fire by degrees, diſtilling firſt the fleam; then (with ſtronger fire) the Spirits, ſo long as any will come over; then let it cool; and in the Alembick, you ſhall find flowers, which

which ſet in a cool and moiſt air ; and they will diſſolve into pure red Oyl, which keep for you uſe.

## CHAP. XXVII.

### *Of the Diſeaſes of the Reins, their cauſes and ſigns.*

*Theophraſt. lib. de tartaro tract. 3. Cap. 3. fol. 233.*

FEw diſeaſes happen unto the Reyns, *viz.* The Inflammation, the Obſtruction, the Impoſtume, and the Ulcer. The Inflammation of the Reyns according unto more ſound philophy, is begot from the being of poyſon of Sulphur, Antimony, and Arſenick in other parts of the body, ſo likewiſe in the Reyns. *Lithiaſis* is a general word ſignifying the Stone of the reyns and of the bladder. According unto the *Galeniſts* the ſtone is begot in five places of mans body, in the lungs, guts, reyns, bladder, and the jawbone. But experience witneſſeth that they are generated in the brain, *meſenterium*, milt, liver, ventricle, matrix, joynts, and many other places of the body, and this is confirmed by the induſtry and diligence of anatomiſts. *Fernelius* makes a more effective and frequent cauſe of the ſtone then the *Galleniſts*, he ſaith, whoſoever hath derived the inbred, ſlimy, and ſtony conſtitution from his parents will ſcarcely by any means eſcue the Stone, becauſe this diſeaſe is moſt hereditary ; So that the Stone is procreated in the reyns of many. The Stone of the reyns according to *Paracelſus* is generated from the tartar of bloud and urine. Read the book *de morbis tartareis*, *Cap.* 13. *fol.* 304. And of the Mechanical proceſs of the generation of the ſtone of the reyns and the bladder. From hence the ſubſtance of the reyns is thruſted forth into an hollow and pulled out, and divulſing a part of the reyn to which it cleaves without

The ſtony paſſion is a preternatural ſtraightneſs in the cavity and paſſage of the reyns, cauſed from the obſtructing ſtone.

*De part. morb. & ſympt. lib. 6. Cap. 12.*

without the ſenſe of pain, and as it were dilacerating or tearing it, it produceth a filth which is avoided with the urine, and makes it craſs, turbulent, and ſomewhat black. The ſtone of the bladder, if it be little (not long after) it comes to the head of the Ureters, from whence it proceeds into the bladder which great violence, and moſt intollerable Nephritical pain. If it be ſomewhat craſſer, rough, and ſharp, it ſticks longer in the paſſage, and dilacerates the Ureter with a great torment, it remains in the capacity by reaſon of the thickneſs of it, and becauſe the paſſage of the Ureter is not broad enough. The Nephritical pain is a moſt cruel torment of the Reyns, or elſe of the Ureter, which certainly hath an excellent ſenſe. This pain is nothing but a paroxiſm of the Stone ſticking in the reyns or ureter. This pain is uſual and frequent unto many.

The inflammation is cured by the expulſion of poyſon by Diaphoreticks. The obſtruction of the reyns is cured by the ſubtilty and ſecret of Copper. Amongſt theſe ſecrets the eſſence of the Vitriol of copper bears the preeminence, which by great vertue and power openeth the obſtructions of the reyns, and expells the enemy very ſtrongly and effectually. The Nephritical ſtone brought from *nova Hiſpania*, is commended to be effective in the Nephritis or Stone of the reyns and pain of the Stomach, by an occult and hidden faculty, if ſo be it be hanged about the neck. For this cauſe the Indians carry it, which hath divers colours. It is affirmed to have ſuch vertue, that if it be hang'd on the arm, and carried about the patient will forthwith be lightned, and the pain diminiſhed, and the moſt of the ſand and ſtone expelled. If any ſhall make a bracelet of that ſtone, which he may carry about with him continually, the patient ſhall be affected with no pain of the ſtone while he carries it ſo. The ſame effect is ſeen in the Nephritical wood

The Cure.

wood which hath moſt effective virtues in the affects of the reyns, the difficulty of Urine, in the obſtruction of the Liver and Milt, (whether it be decocted, or drunk in wine) or any commotion of the humours, which is wont almoſt to follow other medicines, or any other more exquiſite order of the dyet, ſo that it be moderate, that it do not ſtrangle the admirable medicamental vertues of this wood. Read *Phriſius in ſpeculo part. 4. lib. 4. tract. 4. cap. 2. Barthol. Anglus lib. 7. cap. 54. Alexander Benedictus lib. 22.* Let thoſe which have the ſtone in the reyns drink ale, ſeaſoned with Betony, berries of Laurel, Peniroyal, or Mugwort. So alſo take the aſhes of greater Beans, and pour them forth into wine, and drink every day of it. This drink is very good for thoſe which have the Dropſie by reaſon of the ſalt of beans it diſſolves the tartar of the reyns. *Dialacca, Lithon dribondia, Calamenthum, Diatrion*, Pepperwort, and Diaſulphur are effective; 3 drops of the oyl of rectified Vitriol given every morning in the water of *Petroſiline*, are likewiſe effective. The ſpirit of Vitriol accompliſheth the ſame. *Quercit. de med. ſpagir. præparat. fol.* 98. Many through all *Germany* and *Italy*, uſe the ſpirit and oyl of Vitriol for the Epilepſie, and the cure of the Stone and Aſthma, and that with great profit and utility; for the ſtone of the reyns and bladder is nothing but a tartar or ſalt of tartar. The ſpirits of Turpentine or Vitriol adminiſtred in the ſpirit of wine reſolve and expel the ſtony matter. *Lapis rubeus* bruiſeth the ſtone; This *rubeus* is found almoſt in all ſowen ſparages, and it is very new, becauſe theſe ſparages be very rare which want it. *Lapis Judaicus* which is generated in *Jurie*, and *Lapis Lynacrius*, or the ſtone which is generated of the urine of the animal Linx or ſpotted Beaſt by the generation of Amber, becauſe as Amber at the touch attracts chaff, ſo it attracts the ſtony matter. *Quercitanus* in his anſwer to *Anbertus*,

*fol.*

*fol.* 13. *&c.* ſaith, that the ſtone of Sporage, adusted glaſs moiſtned with goats blood, the aſhes of Cockles, the calcinated ſtone of *Iurie*, and the bone of Cuttlefiſh, do wonderfully profit the ſtone of the reyns or tartar, the reaſon is, becauſe ſalt reſolves, for ſalt reſolves the ſtone and expels it by urine, *&* *fol.* 13. ſaith, that amongſt the reſt of the medicaments, which cure the ſtone, reverberated cryſtal is to be numbred, from which at length ſalt is extracted, by whoſe reſolution there is made a moſt excellent oyl in the moiſture for to remove all the obſtructions of the bowels, *de ſpagir. med. præparat. fol.* 111. A ſpecifical remedy, and often proved by experience for the expelling of the ſtone of the reyns, which is thus made; take the little ſtones which are found in *March* in the ventricle of an Oxe, with white wine; ſo alſo in *May*, there is found a little ſtone in the bladder of the gall of the Oxe, which if it be put in wine it gets a Saffron colour, the taſt being a little changed, let the patient drink of this being dayly affuſed or ſprinkled with new wine untill the ſtone which is put in the wine be conſumed; by this means it is approved by experience that the ſtone will be bruiſed and diminiſhed; ſo alſo the black and red peaſe is effective, becauſe the decoction of red peaſe is very *diuretick* and wholſome to thoſe which are troubled with the ſtone. The black peaſe cures poiſons and bruiſes the ſtone. The ſeed of the herb Saxifrage and White-plant eſpecially cures the ſtone of the reyns. There are ſome gums which expel the ſtone, as the gum of Cherry trees drunk with wine. There are ſome ſtones as *Lyncurias* which heals the *ſtillicidium* or dropping of urine, and being drunk expels the ſtone. So alſo there are ſome herbs and roots, as Sorrel, Seaholm, Betony, Vervin, Scordion, Mugwort, the root of Dogs tooth, Sperage, Penniroyal, Five finger graſs, the rozen of the Fir tree, water Noſemart, the root of the leſſer

leſſer Pimpernel, and the root of the Nettle got in a dry place; ſo the bloud of the Goat breaks the Adamant, as alſo the Stone; ſo alſo the powder of a Hare, a Hedge-ſparrow, burnt glaſs, the Lark, the ſtone in the bladder of a Bore, the little bone taken forth of the hinder joynt of the Hare, the bones of the Medlar, Stonecrop, the gum of plums, Corals, and little ſtones of the Lobſter-fiſh, and thoſe ſtones which are found in the heads of ſome fiſhes, the ſhells of eggs, forth of which young ones are excluded.

## CHAP. XXVIII.

### *Of the diſeaſes of the Bladder, Cauſes and Signs.*

The ſtrong paſſion of the bladder is nothing but a ſtraightneſſe cauſed in the neck of the bladder from an obſtructing ſtone.

THe bladder is more often affected with the Stone, but very ſeldom with the Inflammation and Impoſtume, ſometime with the Exulceration. The ſtone of the bladder is twofold, 1. is in uncoth parts (that is) that which depends of the excrement of meat and drink, which is conveyed from the ventricle to the reyns, and from thence to the bladder. The 2. is a tartar, which proceeds from the ſalt of urine of bloud, and it proceeds from the excrement of tartar or fleſh. The ſtone of the bladder is generated from the ſalt of urine by the Element of fire of the Microcoſm. The *Galeniſts* affirm the cauſe of this to be crais and crude juice which flows through the veyns with the urine into the cavity of the bladder, where it ſticks as dregs, and being dryed by the heat of the place it becomes a ſtone. *Fernelius* leaving their opinion ſaith, that he found that every ſtone contained in the bladder attracts ſome beginning from the reyns, from which it falls with a Nephritical pain; if it be greater it ſticks a while in the bladder, and for the moſt part it perſiſts and ſtays there, and

*Lib. 6. de part. morb. & Sympt. Cap. 13.*

and is augmented there by the aboundance of excrements which ſtick there untill it become a perfect and confirmed ſtone. Read the ſigns of the inflammation, ſtone, and exulceration, in the *Galeniſts*. *Diabetes* (that is) a paſſing, is a flux of urine, it is ſo called from *Διαβαίνειν*, (that is) paſſing, or flowing. The *Diabetes* is cauſed from the tartar of the reyns, when the reyns are alltogether obſtructed with tartar, that tartar or coagulated matter deſires moiſture, which, when it hath attracted it, the mechanical ſpirits of things are inquinated and corrupted with tartareous and ſtyptical tinctures; ſo that they cannot ſeparate pure things, from impure things, but they tranſmit crude matter unto the bladder, and expel urine as an excrement.

*Diabetes* is an immoderate avoiding of urine, accompanied with great thirſt.

The *Iſchuria* is contrary to this, becauſe the urine is alltogether ſuppreſt, neither is any urine avoided. One cauſe of this ſuppreſſion is aſtriction or obſtruction and this proceeds from tartar. The *Stranguria* is a droping of urine, when as urine is made by drops; it is ſometime with much endeavour, but with no pain, ſometime with a vehement pain, but in vain. That which is made by drops is called the *Iſchuria*, that which burns and pricks is called *Dyſuria*. The *Dyſuria* is a difficulty of urine, when as urine is avoided hardly and not without pain. *Theophraſtus lib.* 1. *paragr.* writes, that the *Dyſuria* proceeds from the moſt ſharp tartar of the ſtomack. The Styptical and moſt ſharp flowers of tartar being reſolved in the ſtomack, are permixt with the aliments, and conveyed with them unto the bladder. *Michelus* in his Chymical Apology *fol.* 209. ſaith, you *Galeniſts* call the tartareous reſolution of

*Iſchuria* is a preternatural and involuntary retention of urine with an impotency to piſs.

*Stranguria* is a frequent and painful provocation to piſs, with the avoiding of urine by drops.

*Dyſuria* is a difficult avoiding of urine forth of the bladder.

of the blood, ſometime the Exulceration of the reyns, ſometime the Putrefaction of the bladder, ſometime the Apoſtem of the reyns, ſometime the Stone of the bladder, becauſe you ſee ſlimy things, bloudy, craſs, and ſtinking evacuated with the urine with great pain. *Theoph. in tract. de tartaro & de morbis tartareis Cap.* 21. ſaith, that there is not a more excellent medicine for the conſummated ſtone, then cryſtal: and theſe words he had added, he is happy which can prepare it; this is the preparation; Take of Cryſtal of *ſal Armoniacum*, pulverize them, and elevate them after the manner of the *Spagirians*, and that ſeaven times, extract *Ascali* from this elevated and ſublimated cryſtal, let the doſis (with diſtilled water) be in the water of Petroſiline, &c. The ſalt of tartar, and the oyl of tartar which is of a golden colour will effect the ſame; ſo alſo take a little *March* Hare, and dip it in Rheniſh wine untill ſhe be ſuffocated and dye; then burn the whole ſubſtance of it in a Pipkin, give of this powder —— with a modicum of *theriaca* unto the patient before he go into the bath, after he comes out of the bath let him make water before he eat or drink, and then the patient ſhall find the ſtone reſolved wonderfully; he may alſo take this powder with the water of Parſley. The Crabfiſh expels the ſand and ſtone of the bladder and reyns very effectively, he that uſeth it often need not fear the ſtone. *Theophraſtus lib. de renib. Cap.* 15. burn the bloud and the skin of a Hare in an incocted pipkin that they may be bruiſed to powder, give a ſpoonful to the patient in hot water in the morning with a faſting ſtomack, the ſtone being liquified and reſolved is avoided with the urine. We have ſeen this, and therefore not to be doubted of; he that doubteth let him make an experiment and let him put a moſt hard ſtone in hot water, and a ſpoonful of his powder, and the ſtone will preſently reſolve with

A moſt certain experiment.

reſolve with an admirable virtue which is beheld in the powder. So alſo take the ſtone cut out of mans bladder, *Theophraſt. tract. 2. de morbis ex tartaro*, ſaith, bruiſe it in a mortar, extract the oyl by the *Alembicum*, as the oyl of philoſophers, of which give — in white wine for the ſpace of 14. days every morning and evening, and it will diſſolve and expel the ſtone very ſtrongly. Take of Saxifrage, Fennil, Parſley, Pepper, Smallage, Millet, Gold, and Sperage, in one ſpoonful of hot water, and it will bruiſe the ſtone within two days. So alſo of *Lethontrib* as *Taberna Montanus* in his book of Phyſick, *part 2. cap.* 17. Some take Ivie, and mix it with water of Parſley, and give this mixture evening and morning. If any cannot make water for the ſtone, let him drink Juniper water. Read the Archidox of *Theophraſt. de baccis Juniperi.* This is a moſt approved medicine againſt the ſtone, and all the affects of urine, *viz. Diſuria, Stranguria*, and *Iſchuria.* Take of *Salnitrum, lib.* 1. let it be burnt in a melting pot, otherwiſe the beſt matter will go out; then put ſome particles of Saltpeter by little and little into the red melting pot, ſo the fierceneſs of Saltpeter doth not fly away, which otherwiſe is wont to happen in common preparations; In the hot earthen pot, Saltpeter is changed into common ſalt, let it be diſſolved in the ſpirit of wine, and adminiſtred in the bath. So Saltpeter reſolves the ſalt of tartar and expels it by urine. The ſweet *Diaphoretick Mercury* cures all ulcerations of the ſuperiour ureter, bladder and yard. The *Gonorrhea* is cured by the ſweet balſame of tartar; The eſſence of Pearls cures the impotence of Venery, in as much as it riſes from the ſolution of ſtrength or obſtruction of the bowels. The tincture, eſſence, and ſolution of Corals effect the ſame. The Inflammation of the bladder is extinguiſhed by *Alexipharmical* and *Diaphoretick* medicines. *Theophraſt.* in his book *de veneno*, ſaith, that

the *Stranguria* and *Diſuria* are cured by the expelling of poyſon in the ſtomack; this is the reaſon, becauſe the root, Mine, or cauſe of the *Stranguria* and *Diſuria* lye hidden in the ventricle; the root being expell'd, the flower or fruit is removed which it hath produced in the ſtomack, and tranſmitted to the bladder. *Penotus tract. de Salibus fol.* 226. Thoſe which cannot retain their urine, let them burn the Bladders of Goats, and pulveriſe them, and put unto them —— of the Salt of Saint Johns wort, which is to be drunk with wine. The Salt of Antimony is a ſecret in the *Strangury* and *Diſuria*. The urine of the ſpotted beaſt congeals into a ſtone which is called *Lincurius* and it cures the dropping of urine; as alſo if it be drunk it expels the ſtone of the bladder. A Potion againſt the *Stranguria*, Take of *benedictum laxativum* —— of the water of Fennel and Parſley —— mix them, and let them be given to drink betimes in the morning with a faſting ſtomach, and it expels the Strangurie. You may read more in *Alexander Benedict. lib.* 23. *cap.* 26. *&c.* and *pag.* 542. the title is *ad urinæ ſtillicidia. Phriſius in ſpeculo part.* 4. *lib.* 2. *tract.* 7. *cap.* 5. *Theophraſt. lib.* 1. *de morbo diſſoluto. Cardan lib.* 1. *cap.* 1. *de rebus mirabilibus*, ſaith, that *Hippocrates* adminiſtred the juice of the Beetle for the Strangurie. Ale made with Mallow takes away the obſtruction of the paſſages of urine. The ſpirits Vitriol, and almoſt all ſalts, even the ſubtilties of Saltpeter, common Salt, *ſal maris* and *ſal gemmæ*, cure the affects of the bladder. *Thurnenſ. in Piſone lib.* 4. *cap.* 7. *fol.* 118. *&* 119.

CHAP.

## CHAP. XXIX.

### *Of the diſeaſes of the Cods, their Cauſes and Signs.*

THe Cods and the Teſticles which are contained in them, are both tabefacted and diſeaſed with the Inflammation, and hard Schirrous tumour, and with all the kinds of the The Inflammatory Sulphureous and Arſnick Spirits beginning to bud in the Cods and Teſticles, bring forth their flowers agreeable to the root, and then the Cods are diſtended with a tumour; there alſo accompany this tumour hardneſs, redneſs, heat, and a launcing pain, which is ſharpened by a light touch. The Fever for the moſt accompanies it, and the ill cured Inflammation, oftentimes it leaves a tumour, the proper heat being extinguiſhed, redneſs, heat and pain are removed, only hardneſs perſiſts and continues, ſomething of which (for the moſt part) remains incurable.

The Inflammation of the Cods and Teſticles is poyſonful, and therefore it is to be expell'd by *Alexipharmical* and *Diaphoretick* medicines, as alſo their concomitating ſymptoms. The juice of the notable herb *Hernaria* being affuſed with wine ſtays the deſcent or falling down of the guts in the ſpace of nine days, as alſo the diſeaſe is ſo cured thereby that it will not invade again. The juice of *Enula Campana* with the juice of Rue, doth very much avail with thoſe which have the burſting, or falling down of guts, eſpecially if the rupture or burſting be from wind; ſo alſo the ſubtilties of common Salt, *Sal maris* and *Sal gemmæ*, are very effective. The wild Cumin boiled in wine, and gum put to it, and applied after the manner of a plaiſter, doth moſt excellently cure it. The herb Flixwort is a chief ſecret in the Rupture. Inwardly in the Rupture of the Navel, The Cure.

take the herb Panax, apply or lay it on a Dogs skin, and put it upon the Navel, and it will hinder the egreſs of the guts. Read *Rulandus de thermis pag.* 161. In the tumour of the one Teſticle, and the pains of the veyns about the Groines, adminiſter two or three drops of Vitriol in the ſpirit of wine, the next day in the ſpirit of Turpentine after the ſame manner.

## CHAP. XXX.

### *Of the affects of the Womb, their Cauſes and Signs.*

THe Inflammation of the Womb (as of the other parts) proceeds from the being of poyſon, whoſe generation depends of the ſuperiour cauſes. *Paracelſ. in Chirurg. tract.* 4. *lib.* 3. places the *Cancer* amongſt the affects which is not only generated in the breaſt or Paps of Women, and Shoulders of Men, but in the ribs, ventricle, arm, feet, matrix, or in the neck of womens privity, and it is as well begot in men as women from the Realger of blood, and it is a Mercurical ſalt of tranſplantation. The *Schirrhus* of the womb is cauſed from tartar effuſed through the ſubſtance of the womb there congealed. *Paracelſ. de origine morborum inviſibilium*, ſaith, that the Maſs is generated from the Image and ſimilitude of the copulation, and that it is a monſter of the imagination. The cure, the root, Foſterer, and Mine of Inflammation is the ſame in all the parts, though the vehemency of the ſymptoms differ. The ſame cure. The Ulcer is more eaſily cured by internal and ſpecifical medicaments, than external, and that by ſweet Diaphoretical Mercury, the eſſence of the liquor of the Cedar, and by certain ſpecifical medicaments, as Selandine, Centory, Priola, Silvatica, and Horſetongue. The Cancer in womens womb, or neck of her privity, is begot from menſtrual

The *Cancer* is a hard malignant, rough and pale tumour poſſeſſing and exulcerating ſome member of the body.

menſtrual poyſon, *viz.* when as the *menſtruum* is ſuppreſt. Wherefore in the cure of the Cancer thoſe are to be removed which hinder the purgation of the *menſtruum*, that the *menſtruums* may flow forth according to the preſcript of nature, which thing is effected by the eſſence of Gold, or (as *Paracelſus* ſpeaks) the rozen of Gold; it alſo cures the Cancer in all the parts both of men and women. The eſſence of Mercury, and Coral, the ſecret of Antimony, and the liquor of the Philoſophers effect the ſame. The *Schirrhus* is expell'd by the diſſolution, expulſion, and conſumption of tartar, and that from Anatomy and ſigned art. *Copper cures all the affects of the Womb, and the eſſence of the Vitriol of Copper doth the ſame*, for Copper bears dominion over the womb and privities. Nature it ſelf expels the maſs. The eſſence of the Vitriol of Copper doth cure the Inflammation, as alſo the Dropſie moſt excellently. The eſſence of common ſalt, of *Sal maris*, and *Sal gemmæ* effects the ſame. The eſſence of Mercury cures the Rhagades, the Condyloma, the Hæmorrhoides both in womans privity and the fundament; they are alſo cured by the eſſence of Sulphur, oyl of Cammomil, and oyl of Eggs.

*The ſaid eſſence of the Vitriol of Copper is thus prepared.*

℞ filings of Copper, put them in a copper veſſel, and moiſten them well with ſtrong vinegar, ſet them in gentle heat, (or in the Sun) till they be dry; then moiſten them again with vinegar and dry them as before; ſo do four times; let them be very well dryed at the laſt.

Then with hot water waſh away all their green Tincture; filter that green water; and in the paper will remain a yellow earth, (which may be kept for other uſes)

the green filter'd water coagulate on gentle heat, till it become thick; and having ſufficient quantity of that thick juice, diſtill it by degrees of fire, ſo will aſcend a thick ſubſtance, ſticking to the Alembick, which then you muſt take off, and with a ſtick put it down again into the Cucurbite, and ſo you muſt do as oft as it aſcendeth; and when it will riſe no more, but remain in the bottom of the Cucurbite, then let it cool; take it out and by Retort diſtill in ſtrong fire (the ſtronger the better) then will aſcend firſt a white ſour ſpirit, then a yellow ſour ſpirit, and laſtly ſome bloud red drops, with a white cloud; when no more will come over, then let it cool; take then all that diſtilled over, put it in a Cucurbite, and with gentle heat diſtill off all the ſpirit, (make not your fire ſo ſtrong as to force over any of the yellow ſpirit) and a thick ſubſtance will remain behind, a blackiſh red matter, which extract, with a well rectified ſpirit of wine, (as often with freſh ſpirit, as it tingeth it red) then diſtill both together by Retort; and afterwards ſeparate the ſpirit of wine in gentle Balneo; and ſo have you the eſſence of the Vitriol of Copper.

CHAP.

## CHAP. XXXI.
### *Of the Symptoms and Cauſes of the Womb.*

*Paracelſ.* (*lib.* 11. *paragr. fol.* 412) ſaith that there are two diſeaſes in the Matrix, *viz.* Retention and Superfluity; the *menſtruum* is an excrement of the Matrix, &c. The ſuperfluity of the menſtruum's vacuation is cauſed from the poyſon of *Mars* which is the fountain and original of all fluxes. The Gonorrhæa is a diſſolution or paralyſis of the genital members, *Cap.* 8. *de gutta.* It is called the ſtrangling of the womb, the Suffocation of the Matrix, becauſe it ſtrangles the ſpirits of the members with poyſon lying in the Matrix as in the centre and burſting forth. *Thurneyſ. in herbario fol.* 12. ſaith, that it is a ſpecies of the Epilepſie, *Paracelſ. fol.* 71. & 81. calls it the falling diſeaſe of the matrix. You may read more in *Paracels. lib. de amentibus*, titled *de ſuffocatione intellectus.* So alſo *de caducis lib.* 2. *part.* 2. *de caduco matricis. Paracelſ. lib. de Icteritia cap.* 2. *annotat.* The precipitation and ſuffocation is nothing elſe than a Jaundiſe of the Matrix. You may read the cure of them both in the ſame place *Cap.* 3. *fol.* 353. 354. *lib. de caduco* 9. *de caduco matricis fol.* 416. *Paracelſ.* in his *archidox* ſets down the magiſtery of the milt of an oxe for a ſpecifical medicament of the Matrix, for to provoke the *menſtruum* in the ſuppreſſion; this (he ſaith) is a moſt excellent medicament. The eſſence of Corals, the oyl of Iron or potable Iron, have the Pre-eminence in reſtriction or binding. *Paracelſ.* rehearſes in his cures that a certain woman had the Flux of the *menſtruum* very long, and ſo

The ſuperfluous Flux of the *Menſtruum* is an immoderate and preternatural evacuation of menſtruous bloud forth of the veins of the Matrix, which brings an hurt to the whole body.

The Gonorrhæa is a preternatural and involuntary Flux of ſeed forth of the veſſels.

The Suffocation of the matrix is a preternatural aſcending of the womb towards the ſuperiour parts hindring the motion of the Diaphragma.

The Cure.

abundantly that ſhe often fell into a *deliquium animi*, and he cured her with the oyl of Vitriol in the water of Plantain, and of Corneola. The magiſtery of the Loadſtone (from anatomy and the ſigned art) effects the ſame in the Flux of the *menſtruum*, the *ſtellicidium* or dropping, and the white Flux of the womb. The diſeaſes of *Mars* are thoſe which are perfectly cured by the ſpirit of Iron exiſting in the Loadſtone. The ſpecifical medicine is Arſemart, Shepherds purſe put in the ſhoes, *Laudanum Perlatum* without the musk of *aramanthis* drunk in white wine reſtrains the aboundance of *menſtruum*. *Mathiolus in Dioſcordium* commends the preparation of Corals for the reſtraining of the *menſtruum* and Flux. Read *Theophraſt. tract. 3. præparat. lib. 1. tract 2. Trochiſks* of *terra ſigillata* ſtay all the Fluxes of bloud, as alſo the Hæmorrhoids, the Gonorrhæa in women is cured in women (as likewiſe in men) by the magiſtery of Pearls from the ſigned art of the Heaven, for the Margarites and Pearls are begot from ſeed; that poiſonful matter which follows the *lues Venerea*, pertains to the cure of the *lues Venerea*. The root of Briony which hath boyled in wine is profitable for the ſtrangling of the Matrix. *Matthiolus* ſays, I knew a woman obnoxious almoſt every day for many years unto the Strangling of her privity, and ſhe was cured by drinking white wine, in which the root of Briony had boiled, after ſhe went to bed, and ſhe uſed this *medicament* for a years ſpace, and afterward ſhe felt no annoyance or hurt. *Three drops of the ſpirit of the Vitriol of Copper taken in liquor is a moſt excellent* medicament *againſt all the affects of the matrix. So alſo take* Sal armoniacum *and a little more of Saffron, pulveriſe them, and give it in wine.* It is certain and approved that Hartshorn pulveriſed, and given in hot wine is effective and profitable in the Cholick of the Matrix; ſo alſo *terra ſigillata*

*gillata* given with hot wine is very profitable. A ſpecifical remedy of the ſuffocation of the Matrix or Strangling of the womb, Take the Fig of the fleſh, put it upon the coals, and make that a ſmoak aſcend through womens privity unto the Matrix. *Paracelſ. lib. de Ictero cap. 3. fol. 356.* ſaith, that the liquor of the herb Dogs tongue, and the ſecret of the water of Balmmint are very available. *Thomas Muffetus* (in his Epiſtle 279. perchance *fol.* 179.) ſaith, thou haſt a ſingular remedy. Take the moſſineſs of the Wallnut and dry them, bruiſe them into powder, and let there be given of it —— with two drops of the oyl of Amber. I never found any medicine more excellent then this for this affect. For the falling down of the Matrix, take ſuch a ball as children uſe to play with in Medows or gardens, and rowl it or cover it with new melted wax, which hath a ſtring faſtened to it ſomewhat ſtrongly, with which ball rowled in wax (after the Matrix is incloſed and thruſt in) you muſt ſtop the fundament leſt it fall down again; in the next place take Balmmint, Cumin, Mint, Criſpa, the red Mugwort, Wormwood, and red roſes, put them together in a bag, and let them be boiled in diſtilled Vinegar of wine, and put them hot in the fundament, adminiſter alſo the oyl of Mirrh, and the ſpirit of Turpentine drops 4. in the water *Nicotiana* or *Tabacus*.

*Theophraſt. tract. 2. cap. 4.*

## CHAP. XXXII.

### *Of the* Arthritis, Chiragra, Gonagra, *and* Podagra.

*Paracelſus* takes *Podagra* generally for every pain exiſting in the joynts of the bones, or glew of the body. The *Podagra* is a diſeaſe or being of tartar or a diſeaſe of Mineral ſalt or ſour liquor. Under tartar, all the ſpirits of ſalt are comprehended. And as the nature

The *Podagra* is a diſeaſe which affects the leſs foot.

ture ſhall be of common ſalt, *ſal gemmæ*, and *ſal maris*, or *ſal alcali*, and of the ſalts of Vinegar, Barbery, and *Acacia*; So the pains of the *Podagra* ſhall be, and their ſigns ſhall vary. The tinctures of ſalts are four, bitter, ſalt, and ſharp, and of the nature of Sulphur, Pearl, Niter, Alume, Medlar, Nettle, and Arſemart, but amongſt theſe the tincture of Niter and common ſalt produce moſt grievous and ſharp pains. The pains of ſalts of Pearls and Sulphur are more vehement than thoſe of the ſpirits of the Alumiſh nature, and *ſal gemmæ*. Sour, Alumiſh, Styptical, and Barberizated tinctures are the authors of coldneſs and frigidity, The Sulphur and tinctures of the nature of Cuccopintle, mixt with the ſpirits of Arſenick do cauſe redneſs, heat, inflammations, and pulſes. This is it which *Paracelſ.* ſayeth, namely, that the *Podagra* is a Sulphur aſcended and kindled in the glew; alſo he ſaith, that it is a coldneſs kindled in the glew of the body; for Narcotical and cold tinctures (being kindled with digeſtion and circulation) preſent an adulterated Image of heat. But how do theſe tinctures of ſalts come into the Anatomy of the body? two ways, or by two means, 1. Either by a hereditary means, or from meat and drink. Seeing that the firſt matter of tartar is contained in the parent, which (as yet) is not coagulated, but ſpiritual and aſtral, and (as yet) it exiſts ſtrong and infects the balm and root of mans nature by vital and forcible impreſſion; and it comes to paſs by hereditary tranſplantation (that when the firſt rudiments or principles of the roots are implanted from the original) that ſuch *Podagraes* ſhould ariſe, becauſe they are foſtered in the moſt vehement and forcible element. The *Podagra* is generated from meat and drink; for the mechanical ſpirits of the ventricle cannot ſeparate all the ſeeds of diſeaſes from the aliments; therefore there re-

The *Podagra* is generated from the weak ventricle which ſeparateth not rightly, and hotter Liver, if the matter of the urine be not rightly ſeparated.

remains impurities which are conveyed to the glew of the body after a ſpiritual and vaporous manner together with the aliments. And not only impurities tending unto reſolution, but alſo tartareous excrements deſtined unto coagulation (the ſeparation being fruſtrate) produce corporeal, ſtony, cloddy, or maſſie diſeaſes, & diſeaſes of the nature of Tophus & Pitch; neither is it difficult for the ſeeds of thoſe diſeaſes (ſeeing they be reſolved, ſpiritual, & vaporous, and permixt with the vapours of the aliments) to peirce every way. Seeing therefore ſuch like ſeeds are contained in the Anatomy of the bloud, and are reſolved and flow with the ſeeds, and perſiſt or ſtay in the glew or balm of the hands and feet, they make ſome manifeſt marks in their paſſage before they come unto the matrices, according unto the analogy or ſimilitude of the ſpirits and purity of the glew or balm in the members by which they paſs; for if the vehemencie of the ſpirits be very great, and tinctures very ſharp, terminating in an excrementitious coagulation, and if the balſame or glew of the thighs and arms be infected or corrupted with conſentany impurities, or impurities of the ſame kind which are agglutinated about the membranes of the bones, then are felt doloriferous fluxes in thoſe places, importing a calamity hanging over the ſuſpected or infected parts. The generation of the contracture is almoſt alike, which appears in the veterated *Podagras*. The reſolution of the tartareous ſpirits ſometime vexes the patients in the *Arthritis*, which are driven and agitated through all the members upward and downward. *Sev. p.* 271.

The cure conſiſts in the cure of the *Arthritis*. The particular cure of it is made with the eſſence of Walwort, the oyl of Juniper, and the oyl of Hartstongue, *f.* 271. In the cure of the *Podagra* there muſt be made a deſtruction, aboliſhing, conſumption, and reſolution of the tartareous matter

Concerning the cauſe of the *Arthritis*, read *Paracelſ. tract.* 2. *de malis ex tartaro cap.* 2.

The Cure.

matter, and that by reſolving medicaments. Theſe three *viz.* diſſolving, mitigating, and corroborating medicaments admit mixtion, and may be abſolved and compriſed in one and the ſame medicament. *Paracelſ. lib.* 2. *de vita longa cap.* 1. ſaith, that in the beginning all the matter of the *Podagra* is to be purged with a perfect and ſufficient purgation, and this may be made by the ſecret of Corals, whereby the Flux of the *Podagra* is expell'd, ſo that there is no place left for this aſſailing evil. There is ſuch vertue and force in this ſecret of Coral, which is from the eſſence of Gold, that it is impoſſible to be deprehended of a Phyſician, but by purgation. This purgation may be made ſix or ſeven ways, according to the veteratneſs, hardneſs, or nature of the *Podagra*. This Secret of Coral is nothing elſe but fixt Diaphoretical Mercury, which emulates the virtues of Gold. In the pains of the *Podagra*, anoint the affected place with the oyl of Juniper, and the pain will inſtantly be removed. Againſt the *Podagra* in the beginning of the diſeaſe uſe the ſpirit of Vitriol; For I have ſeen one troubled with this diſeaſe for the ſpace of three years, and he was cured with this medicament; For it was ſuch a ſalt as did eſpecially conſiſt of the ſalt of Vitriol, and not of all the kinds of Vitriol. The Diaphoretick of Tartar much availeth in the *Podagra* in a convenient liquor. The *Podagra* is cured by the liquor of the Cedar, *Theophraſt. in lib. de temperie tract.* 3. *A moſt excellent remedy againſt the* Podagra *is* Armoniacum *ſublimated ſeven times*, and made ſpiritual; let it alſo be diſſolved in wine, and dip a linnen cloth in it, and put it upon the affected place; let it alſo be given inwardly with wine, or ale, and let the patient ſweat. Antimony, or the mineral Unicorns horn being of a ſolid ſubſtance and of the nature of a confection eaſeth much and mitigates the pain of the *Podagra* by reducing and conſuming the peccant matter, which

we

we have ſeen in thoſe which have lacked the uſe of their hands by their taking this Medicine had uſe of their hands again. In the pains of the *Arthritis* anoint the affected place with the oyl of Juniper, and the patient will forthwith be eaſed.

### *The ſaid* Armoniacum *how to ſublime it ſeven times for the Gout.*

℞ the Scoria made with Antimony, Tartar, and Saltpeter (when you make *Regulus* of Antimony *per ſe*) make a *lixivium* of it; which filter, and boyl to the conſiſtency of hony; then by degrees of heat bring it to a fixt powder.

Take that powder and grind it well with pure *ſal armoniack* (which hath firſt been diſſolved in diſtilled water, filtred and coagulated) and being well ground together, put them to ſublime, firſt will come over a little ſpirit, then will the Salarmoniac ſublime in flowers; and this you muſt do ſeven times; every time with freſh fixt powder of the Scoria, ſo have you the right Armoniack for the Gout; and likewiſe the ſpirit (ſome of which aſcendeth in every ſublimation) which alſo is very effectual in the ſame diſeaſe.

## CHAP. XXXIII.
### *Of the Plague and the Cauſes thereof.*

THe Plague is a ſingular ſcourge, affliction, and contagion for the ſins of man; it is of an inviſible, ſpiritual, and aſtral nature, proceeding from no internal humour, or liquor of man, but immediately from God. It is either ſpiritual, as that which comes immediately from God, or natural, when as God (puniſhing men)

The Plague is a burning & contagious feaver continually afflicting the patient and bringing death unleſs it be reſtrained by nature and art.

works

works by ſecond cauſes, and uſes them as his inſtrument and rod; For God when he puniſheth men exerciſes & uſes anothers works and means. The Supernatural plague is from God, or elſe from Satan permiſſively. The ſupernatural plague is a puniſhment and ſcourge ſent of God, *Exod.9. Levit.26. Deut.28. 1 Chronic.22.* The ſupernatural plague permiſſively from Satan, is when God permits Sathan to puniſh men for ſin. This moſt tyrannous enemy both of God and man is ſorry that he cannot overthrow God and man, as *Job* witneſſeth in his hiſtory. Again the plague riſes from conjurers, *Exod. 7, & 8.* of which Chriſt ſpeaks, *Acts. 8. Matth. 7.* The natural plague is twofold, one is generation from the impreſſion of the Stars; the other is from the imagination of the Microcoſm. The plague of impreſſion proceeds from the firmament of Heaven, God puniſhing men by ſecond cauſes uſes the conjunction of *Mars* and *Saturn*, or the Ecclipſes of malevolous Stars, as the father which puniſheth the ſon uſeth the rod. The beams of theſe ſtars (being of the nature of Arſenick, of Sulphur, Mars, Woolfs milk, Woolf bane and Hemlock) infect the ſpiritual and corporal nutriment. This is the generation of the plague from the aſtral influence. But men infected with the Hæmorrhoids and Plague infect the ſound onely with their look. But much more many are infected from the look of women which are affected with the *menſtruum* and Plague. Again the Plague may come by breath, heat, ſweat, ſmells, dwelling in ſome place, and by the clothes of the infected.

The Plague may riſe from Imagination. *Paracelſ. de occulta Philoſophia*, ſets down preſervatives in the time of the Plague. It is not diſconvenient to change the air. This changing or mutation muſt be inſtituted according to the Aſtronomical Science, otherwiſe any man endeavours to fly in vain. For the preſervation in the lague

let

let him take peſtilential drink of *Paracelſ.* prepared truely Spagirically in his bed in the morning, and let him ſweat; This medicine preſerves ſix days from the Plague. The ſecond preſervative is calcinated Sulphur (taken with Mirrh and *Aloepaticum* and Sugar) preſerves that day from all aſtrall impreſſion. The third preſervative, the *Zenecthon* of *Paracelſ.* hang'd about the neck hinders the attractive virtue of the Microcoſm. The fourth, the herb Celandine gathered in the full moon, and carried about, is a preſervative againſt the poyſonful look of women and men. The fift preſervative; thoſe which are buſied about the infected let them hold Francincenſe in their mouths, and let the infected hold the roots of Juniper. The ſixt, the eſſence of the bloud of the Hart and ſtork are moſt excellent preſervatives. Seventh, the moſt excellent of all is the *Alexipharmacum ſpagiricum* taken in the morning, about the quantity of the leſſer bean with ſugar or any other convenient liquor. A perfume for to freſh and better the air. Take of Sulphur ℔ ſ. of francincenſe ℥ 2. of mirrh ℥ 1 ſ. of *laſer medicum* ℥ſ. bruiſe them and mix them. Add unto this powder twice as much of the barks of berries of Laurel, half the part of Amber, put upon the coals twice or thrice every day ℥ 2. of this powder at every time; this is the beſt means to refreſh the air; the ſame may be done by the wood and berries of the Juniper. The Univerſal cure of the Plague is made by the ſpirit of Gold, with Diaphoretical ☉ of life, the eſſence of Gemms, Hyacinth, Smaragdus, Saphires, Tinctures, Corals, and of Antimony with *Solificatum* and *Perlatum Laudanum*. Theſe myſteries of nature if they be given in a convenient doſis they will expell the Plague alltogether. The particular Cure. As ſoon as the infected feels the poyſon of the Plague, let thoſe which are come to years take a ſpoonful of the abovenamed peſtilential

ſtilential potion of *Paracelſ.* let the younger ſort take two ſpoonful or more or leſs according unto the conditions of the patient, and let him ſweat well four or five hours, when ſix hours are paſt, let him take the third doſis, eſpecially if the pricking hath left him; for by the third doſis (God aſſiſting) all the poyſon is expell'd by ſweat; let the patient take three days following every morning one doſis of the forenamed drink, whereby he may be corroborated and comforted. The ſame is effected by the Spagirical *Alexipharmacum*, of which let thoſe which are come to years take and that thrice in 24. hours; let the younger ſort take & three days following let him every morning take a doſis in wine and vinegar of roſes, and appropriated water. When the impoſtumes burſt forth, let there be a plaiſter laid to made of Figs and fruits of Alkeck equally of them being bruiſed together, ſo forthwith they will burſt forth, for poyſon attracts poyſon; when the impoſtums burſt and the poyſon peirces unto the heart they are not poyſon, but are made poyſon by reaſon of the Antipathy, even as all antipathetical things, if they be conjoyned degenerate into poyſon. The external ſign of it is beheld from a line drawn from the centre of the Apoſtem unto the Heart. Let inverted grapes, if they be green, be bruiſed, if dry, then macerate them in wine, or diſtilled Vinegar, and let them be put in and taken forth twice or thrice; theſe grapes extract poyſon from men and women which are far gon in the Ague and recover them again.

This ſecret and ſpecifical virtue of this ſimple may worthily make us admire in regard of the efficacy of it againſt the ſymptoms of the Plague; let him uſe in the conſtipation of the belly the extract of *Rhubarbarum* or *Lyſimachium*; let the poorer ſort drink of the leaves of *Lyſimachium*. Thoſe which have a Diſentery or *diarrhœa*,

*rhaa*, joyned with the Plague, let them take in the morning, noon and night of *Crocus Martis* in the extract of yellow Galingale untill the perfect cure. Thoſe which are exceeding hot, let them take a linnen cloth and dip it in the water of Roſes, Vitriol, and juyce of Fengreek, and put it to the pulſes, and as ſoon as it is dryed up, let him dip it in again, for it extinguiſheth the moſt vehement heat. *Quercitanus* in his anſwer to *Anbertus fol.* 21. there is made a moſt commendable medicament of the true preparation of the liquor of the Cedar, for the affects of the Plague.

## CHAP. XXXIV.

### *Of the Leprie and the cauſes of it.*

*Paracelſ.* (*lib.* 2. *paramir. de origine morbor. ex tribus ſubſtantiis, Cap.* 4.) ſaith, that the Lepry is begot from exalted and ſublimated Mercury by vertue of the native heat. So in the 5 *chap.* ſaith, that the Leproſie and the Lepry, and all the kinds of it are cauſed and generated from Salt. *Lib.* 3. *paramir. de origine morbor. ex tartaro tract.* 5. ſaith, that the Lepry hath a liquor permixt with tartar, whereupon the Paroxiſme happeneth. *Lib.* 1. *de tartaro, tract.* 4. The Lepry is nothing but a putrefaction from putrefacted ſeed, becauſe they are not looſened though they ſhould eat of Ellebore, and this is a principal ſign of the Lepry, that they are not moved with laxatives, and when the urine demonſtrates putrefaction by a ſtink, it is a ſign of the Lepry. But theſe ſeem contrary; when they are conſidered more accurately there is no diſſention or contrariety, for they are derived from one and the ſame fountain. The Lepry is generated from the ſublimation of Mercury, even as in ſublimation Mercury penetrates

The Lepry is an affection of the skin, that is, a deep and ſcaly roughneſs, together with Itching, cauſed from melancholy lying under the skin.

through all the pores and moſt narrow clifts of the glaſs: ſo the liqnor of Mercury, or matter of the Lepry penetrates through the ſuperiour and inferiour parts of the body, and appears in the skin with ſcales and filthineſs. The Lepry is begot of ſalt, *viz.* the deſtruction which nature expell's outwardly hath a tartareous liquor commixed; for the exulceration of the skin is manifeſt in the Lepry. The Lepry is generated from putrefacted Sperm, (that is) from inbred corrupted balſame, from whence there follows the corruption and putrefaction of the whole body.

There are four Species of the Lepry; the *Leonina*, the *Elephantaſia*, the *Alopecia*, and the *Morphea*, *lib.* 2. *de vita longa*, he makes ſix Species, *viz. Leonina*, *Elephantia*, *Alopecia*, *Thyra*, *Morphaa*, and the *Undimia*, *lib.* 6. *paragr.* he makes four Species of the Lepry according unto the four Elements; as alſo he makes ſeven Leprys of the ſeven principal members. The diviſions and ſpecies of the Lepry, though they ſeem to differ ſomewhat amongſt themſelves, yet they are all grounded and conſpire in one root, but they differ in ſigns; *lib.* 6. *paragr. de cura Leprœ*, he divideth the Lepry into two Species, and in the cure of the Lepry he ſaith, there are two ſpecies of the Lepry, *viz.* red and white; The white Lepry is ſo called by reaſon of the white cure; the red is ſo called by reaſon of the red cure. Theſe are the ſigns of the white Lepry, the white colour of the skin, the ſtinking breath of the mouth, the hoarſneſſe of the voice, and the dregs of the excrements, are correſpondent to the ſtinking breath of the mouth. Theſe are the ſigns of the red Lepry, the ulceration of the skin, the *Serpigo* with an itching, and he*puſtula*. The cauſe of the Lepry (whether white or red) is the deſtruction of Salt, or balſame in the Microcoſm.

The *Elephantiaſis* or the *Leontiaſis* is a filthy and contagious *Cachexia*, corrupting the whole body, eſpecially Corroding and Deturpating the face.

The

The deſtruction proceeds from the being of poyſon, from poyſon alſo putrefaction proceeds, from whence all the ſpecies of the Lepry are. The old writers ſaid that the Lepry was incurable, becauſe they knew not the tar- The Cure.
tar. *Paracelſ.* (*lib.* 3. *paramir. tract* 5.) ſhews the proceſs and means of curing the Lepry, and it is twofold, 1. is of the preſerving from putrefaction; the 2. is of the cure of the Lepry. Thoſe which pertain unto conſervation are the extractions of Antimony, the eſſence of blood which is extracted from the heart vein, the liquor of Pearls and Corals, the ſpecifical of the grains of Juniper, balmmint, Succory, and Valerian. *Part.* 5. *fol.* 273. The flowers of Antimony preſerve the leprous from putrefaction. ℈ſ. of them being taken once a week. Thoſe which pertain unto the cure are the vertues of Gold, Minerals, and Manna, Turpentine, and Silver with his kind. *Lib.* 2. *de vita longa, cap.* 3. Every cure of the Lepry is to be made by the regeneration, as the tranſmutation of metals. The regeneration of the white Lepry is to be made by the tincture of Silver, and the regeneration of the red Lepry is to be effected by Gold, as the *Spagirians* ſpeak. In the ſame *chap.* we affirm, that the red Lepry may be cured by the Mercury of Gold, the white may be cured by the Mercury of Silver. *Lib.* 6. *Archidox.* We have ſeen this in Lead and Antimony (which they call the mine of it) that they will cure the Lepry, Leproſie, Alopecia, ſo alſo all ſcabs and ſcars, *Leonina*, *Elephantia*, *Thyriaſis*. The magiſtery of Lead doth not effect this, *Lib.* 2. *Archidox. de renovatione.* The firſt being of Antimony effects the ſame in the regeneration and tranſmutation of imperfect bodies, which the firſt eſſence of Gold doth effect. Furthermore by pains and induſtry all deſperate and chronical diſeaſes are cured, the Lepry and his kinds, by philoſophical tranſplantation, which in our Philoſophy is

called regeneration, of which we have ſpoke in the ſixth Chapter.

## CHAP. XXXV.

### *Of* Lues Venerea, *and the cauſes.*

*Lues Venerea*, is a poyſonful and contagious *cachexia* of the body accompanied with a hot diſtemperature of the ſame.

THe *Lues Venerea* is that which is got of the Leprous, which in the exaltation of Venery is polluted and infected with a Whore, becauſe ſhe had the *bubo*, and becauſe her *menſtruum* began to flow forth in the time of coition; from which the French Pocks are begot and proceed, which hath invaded all *Europe*, (eſpecially *Germany*.) This diſeaſe is very well known to men and women. *Paracelſ. lib.* 2. *de origine morbor. ex tribus principiis, cap.* 4. ſaith, that the French Pocks is generated from the ſublimation of Mercury, which is altogether poyſonful, and penetrates and exulcerates the skin by a corroding violence. In another place he ſaith, that it is generated from corrupt blood, and that truly; for the poyſon of *Lues Venerea* preſently cauſes putrefaction; from putrefaction there proceeds the corroſive being of poyſon, or the ſublimation of Mercury, or the ſeparation of ſalt. Concerning the ſigns of it read more in *Paracel.* in his book *de morbo Gallico.* Read alſo *Julius Palmarius* in his ſeventh book *de morbis contagioſis lib.* 1. *&* 3. *de Lue Venerea.* The Cure. *Paracel. lib.* 2. *de vita longa, Cap.* 8. And in the kinds of *Morbus Gallicus* you may obſerve a purgation, a cure, and an obſervation; of which theſe few are to be noted: Firſt purge the infected with the Pocks, with *Xeniotenium* (that is) with Mercury prepared for the French Pocks, whereby the cauſe of the diſeaſe is expell'd together with the peccant matter. The Doſis and the quantity of this medicament is to be obſerved in regard of the patient. Furthermore if

the

the Pocks ſtick on the skin outwardly, or if the pain of the joynts be more grievous, anoint the body with the oyl which is extracted from Realgar, or fixed Arſnick, and the patient will ſoon be well and reſtored. The Mercury of Gold is a moſt excellent remedy againſt the French Pocks. So alſo common Mercury. *Theophraſtus in lib. de morb. Gallico* and in his book *de principiis cap. 6.* So alſo it is cured by Diaphoretical Gold, three grains of it being given in Pills. *Laudanum Mercuriale* doth cure it. It is alſo cured by the liquor of the Cedar. *Theophr. in lib. de temperatura tract. 3.* It is alſo cured by the oyl of Mercury. *Theophraſt. de ſignis Zodiaci* in his preface. It may be cured alſo by the Philoſophers ſtone, *de tinct. phys. cap. 6.* The ſpirit or yellow oyl of *Fuligo* cures *Morbus Gallicus* though it were in the extreme degree.

### *The ſaid* Laudanum Mercuriale *which radically cureth the French Pocks.*

℞ Quickſilver well purged; ſublime it from Vitriol, and Salt Peter ana. what ſublimeth red (and lyeth upon the *Caput mort.*) grind well with as much ſublimed Alume; then ſublime the red Mercury from the Alume; take it out, and ſublime it again by it ſelf; ſo will it be free from any ill taſt. Grind it ſmall, put it on a bolt-head, and pour thereon a well prepared ſpirit of wine; digeſt them 40 days, ſo will it become an oyl: ſeparate the ſpirit of wine from it in gentle Balneo, and the remaining Mercury diſtill in ſand, with ſtrong fire; there will aſcend a white juice, which (with that that ſticks on the ſide of the glaſs) diſtill over by force of fire again, then will it be a heavy oily ſubſtance, ſweet of taſt, a univerſal medicine in the Plague, and total extirpation of *Morbus Gallicus.*

## CHAP. XXXVI.

### *Of Feavers and their cauſes.*

A Feaver is a hot diſtemperature of mans body ſenſibly hurting the actions thereof.

WE have demonſtrated in the general explication of diſeaſes, how impurities, at the firſt Sulphureous nitroſities are carried through the whole body by a vaporous ſubſtance; for there are ſuch ſulphureous nitroſities to be found aboundantly in the aliments which the ſeparation and expulſion being fruſtrate at the ſet time and the flowers of nitroſulphureous roots, they beget Fevers, horrours, heat, rigour, thirſt, head-ach; ſuch roots are contained in the Anatomy of all the parts of the body, as inteſtines, ventricle, veins of the *meſenterium* liver, milt, reins, glew, or balm, blood, fleſh, and whereſoever there is made ſeparation and digeſtion, or the ventricle, which we have demonſtrated to be in all theſe parts. The ſeed will ſtill emulate the ſubtilty of the places, elements, liquor of the Cedar, and mechanical ſubſtances, which is of a ſulphureous tincture mixt with Niter. The ſeeds of *Auripigmentum*, Mars, Woolfsbane, produce the Fever. Auripigmental ſeeds produce a perfect inflammation with a Fever. The circuits of the paroxiſms of Feavers conſiſt not in kind, but in degrees, becauſe ſome ſeeds are more mature and ripe then others and nigher to reſolution; for in the fermentation of the ſeeds or reſolution of the roots, the circuits are numbred, and the conſtant and firm decrees of the time are conſummated, which are inſcribed ſalts. They take their ordained ſtations either firſt, ſecond, third or fift, which being inſtant (the proportion and continuity of the progreſs being conſerved) they execute their functions and offices. Therefore after the firſt off-ſpring or reſolution, the firſt officers being conſumed and ſpent, the ſuperficies and

tinctures

tinctures likewiſe corrupted, if the ſecond be nigh the ſuperficies continuated, or the tinctures be deſtined unto the term of maturity in the ſpace of 24 hours; if they can make the elements and principles of bodies (which they are united to) fit unto reſolution in ſuch a ſpace, they demonſtrate *quotidian* circuits, *tertian*, *quartan*, *quintan*, *ſextan*, and monthly circuits of the year; by the ſame reaſon the proportions of the circuits ſhall be obſerved, as what like the proportion of the firſt is unto the ſecond, ſuch like ſhall be proportion of the ſecond to the third, and of the fourth to the fift, and ſo forward. Oftentimes the circuits of paroxiſms are tranſplanted by external impreſſions, and that is when the tinctures of the interiour and more potent ſtars have conſpired; which conſpiring admit equivocal generations, becauſe the roots of Feavers emitting from thence are Hermophroditical. So the *tertian* degenerate into the *quartan* and *quotidian*, and the *quartan* into the *quintan*; again the erratical degenerate into the *quartan* Feavera, nd the intermitting into the continual, *& contra*. The Seminal tinctures of the impurities of Feavers are *Homogeneous* and *Heterogeneons*, the *Homogeneons* are equally mature, and by continuation of time are conſerved in the reſolutions of the fruits, as in the burning Feaver, Hectick Feaver, Pleurifie, Prunella, and Plague, and ſuch like diſeaſes. The *Heterogeneneous* are thoſe which contain the tinctures which are to be effected by the flouriſhing of the fruits, ſome of them are nigher to maturity, ſome more remote: from hence it comes to paſs that the mature parts doe fioriſh for to day, to morrow, or the third day, in which the lots of the ſecond maturity have happened in the third circuit, which have begun the third prædeſtinations and that continually unto the conſumption of all reſolutions defined in the reſolution of the root.

*Paracelſ. lib. de tartaro Cap.* 1. All the kinds of the Fevers The Cure.

Fevers are comprehended in the cure of tartar. So alſo in the ſame Chapter, Every medicine which reſolves the tartar, or expell's it, preſently cures the Feaver; wherefore in the cure of the Feaver there muſt be made forthwith a reſolution, conſumption, deſtruction and conſumption of the nitrous ſulphureous impurities, and that by inſenſible ſweat, tranſpirations, urine, avoiding of the belly and vomits. *Lib. 2. de vita longa cap.* 5. For the removal of the Feavers, there muſt firſt be made a purgation of the Feaver, then a ſpecifical cure, and cauſal diminution is to be made. The beſt cure of the Feaver is, that which *Paracel.* calls *Diaceltateſſon*, and it is Antimony, It reſolvs & expells the ſulphureous tinctures by vomit, ſtool, urine, inſenſible ſweat, & tranſpirations; furthermore there muſt be adminiſtred the ſpirit of Vitriol, in which the ſpecifical cure conſiſts. The univerſal cure againſt all Feavers, eſpecially *quartan*, is, *ſal armoniacum* ſeven times ſublimated and made altogether ſpirital muſt be taken hot in a draught of wine or ale, and make the patient ſweat. Let him uſe this medicament eight days with a faſting ſtomach in the morning; it is ſour and maketh hungry. Theſe following are available againſt all Feavers, the quinteſſences of Opiates of *Theophraſt.* the ſweet oil of Sulphur, the red oyl of Vitriol made of *Vitriolum Ungaricum* and drunk out of the water of Barley; the Philoſophers ſtone; the leſs Centory boyled in ale, and mixt with Sugar by reaſon of the bitterneſs, let him take a good draught in the morning; the flowers of Antimony being fixt in hot wine, and let the patient be well covered in his bed, and let him ſweat; Let him take of the Salt of wormwood in wine, and let him ſweat. The juice of Wormwood mixt with ſugar is a very good remedy againſt the Feaver; the oyl of Wormwood, the better ſalt of the Succory, and *Carduus Benedictus.* So alſo the ſalt of Gold, and tartar of Gold, and the ſpirit of

of Vitriol are very good. It is to be obſerved in certain Feavers, eſpecially in the *tertian*, and in all other Aſtral, Epidemical, Mercurial, and Auripigmental diſeaſes, that a vein be not cut; for it hath come to paſs, that many having theſe diſeaſes (after the cutting of a vein) have dyed. Yea ſurely this is known very well by experience.

It is to be obſerved that a vein be not cut in aſtral diſeaſes.

The eſpecial and immediate cauſe of the generation of worms is putrefaction, though *Paracelſ.* ſeem ſomewhat to go from this aſſertion. The Cure, killing and expelling of worms is deprehended to be in ſpecificals, of which kind are the eſſence of black Ellebor, Saint Johns wort, the extract of the leavs of the birch tree, and the ſalt of Vitriol. So alſo thoſe which expel putrefaction and corruption, of which kind are Diaphoreticks, Diaphoretical Mercury, fixt Mercury, the Diaphoretical Gold of life. Theſe ſecrets (eſpecially in the more principal members) kill, reſolve, and expel worms.

The *Pica* hath a common root with Woolfs hunger, the powers and ſciences of the root or ſtar of tranſplantation cauſe the difference betwixt them. The cure of it is contained in the reſolution, conſumption, and expulſion of the tartareous and pearliſh tinctures. The reſolution and reduction may be effected by a ſour and hungry medicament, and by no help of another, or ſpecifical purgation, or Mercurial adminiſtration.

*Pica* is a bad appetite of bad things which are diſconvenient for the nouriſhment of man.

The Contracture (as we may ſee in the Cholick and other Contractures) is generated from ſour, ſtiptical, tartareous and pearliſh ſpirits, which by the ſending forth of fruits or flouriſhing, inquinate, and corrupt the vital ſpirit, which penetrates through all the members and body; for all the more principal and interiour members by their vertues expel and drive away the enemy and ſtrange gueſt from their globes and centres unto the leſs principal

Contracture.

pal and weak parts, and for the moſt part, to the outwardeſt parts of the body which are fartheſt from the vital fountain, where it ſeateth it ſelf, and produces the malice into act. The Cure of the Contracture conſiſts in reſolution, reduction, and expelling of tartareous Vitriol, and Stiptick ſpirits. The Indications of the Contracture, as the *Paralyſis*, and the *Appoplexie* are found and exiſt in fixt Diaphoretical Gold of life, in Antimony, and the eſſence of Gold; the leſs principal or potent are, the water of Tartar, the ſpirits of Vitriol, the tinctures of Pearls and Corals. Concerning the cauſe and difference of the Contracture read the book of *Paracelſ. de membr. contract. tract.* 1. For the cure of the ſame read the 2. *tract*, and his book *de morbis tartareis cap.* 11. *fo.* 297.

Trembling. The trembling of the hands is cauſed from cold tinctures which fly unto the ſinews by reaſon of conſpiration. The cure of it is the ſpirit of Turpentine taken inwardly, and the oyl of it annointed outwardly. So alſo the ſpirits of Vitriol doth cure it.

*Eryſipelas* is a hot, red, little and depreſt tumour cauſed from ſmall and cholerick humour boyling under the skin, and it is ſeated in the ſuperficies of the skin.

The *Eryſipelas* is generated from the roots of inflammation exiſting in the fleſh, as alſo in the more principal members, which expel thoſe inflammatory ſeeds with great force and vertue from their Globes, and expel them from the Centre unto the ſuperficies. The true cure of it is made by Diaphoreticks and expulſion of the poyſon. It is manifeſt that if external medicaments be adminiſtred for the *Eryſipelas*, which are leſſe convenient and wholſom, and expel the poyſon from the Superficies, unto the Centre, then the patient is in great danger of death, and that he will ſcarcely eſcape.

Meaſils are many great moiſt, and ſomewhat white puſcles burſting forth in the ſuperficies of the body with a Feaver.

The Meaſils and Flowers of the skin, are begot from

impure

impure blood, eſpecially the *menſtruum*, which hath Mercurial ſeeds which of themſelves vaniſh away; yet they are expell'd by ſtronger renovating and reſtoring medicaments, and are ſafely cured by them, as are the eſſence of Antimony, Diaphoretical and fixt Mercury, Diaphoretical Gold of life, the water of Peaſe from the ſignature, it expels the nature of the Meaſils unto the ſuperficies, and cures it by a Diaphoretical faculty wherein it excells.

The Cure of the Rheum flowing unto the members, thighs, and feet, is Mercurial medicaments and Diaphoreticks; as alſo the Tartar of Vitriol, Ellebore, the eſſence of Iron, Corals, Antimony. *Utricus Porta* ſayeth that it hath his original from the remaining excrements of the moſt pure blood of the mother wherewith the child is nouriſhed in the matrix; neither will he grant that the infant is nouriſhed with menſtruous blood. Notwithſtanding it is probable, that the ſpirital aliment wherewith the child is nouriſhed is ſomewhat infected with tinctures and ſpiritals of the menſtruous blood; which may be conjectured from the vaporous ſubſtance and ſpirituality of theſe bloſſoms.

Rheum is a preternatural deflux of the phlegmatick humour from the brain to the inferiour members.

FINIS.

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*Take notice there is extant an exquiſite book, Intituled* The Doctors Diſpenſatory, *or* The whole art of Phyſick reſtored to practice, *being very neceſſary for ſuch as ſtudy* Chemical Phyſick.

*Alſo newly made publick the divine Services and Anthems uſually ſung in His Majeſties Chapel, and in all Cathredals and Collegiate Choirs in* England *and* Ireland. *Both Sold by* Nath. Brook, *at the Angel in Cornhill.*